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Socialism and Apocalyptic

Our Religious Readjustment

Need of Radical Protestantism

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METHODIST REVIEW

NOVEMBER, 1924

PROBLEMS OF SCIENCE AND FAITH

CHARLES W. HARGITT

Syracuse, N. Y.

PROBLEMS are the common heritage of life. We greatly mistake, however, if we presume that man only, of all the creatures of nature, has problems to solve. There is a great underworld where the problems are no less strenuous and exacting than those which weigh hard upon us and sometimes make life a burden. Have you watched a robin select a nesting place, a fox stalking the prey, a solitary wasp building and stocking her fragile domicile of clay? If not these, you have seen others no less intent upon that endless struggle of life of which Tennyson sings, "Nature red in tooth and claw with ravine." It is the same story, yesterday, to-day, and forever. But let us not make hasty proclaim that therefore the voice of the living world is one fierce clarion of battle, or a sad and sorry funeral dirge. So far otherwise, in this seething turmoil of conflicting problems there are brooding and growing the elements of altruism, of love, of care, of mind and spirit. But there are problems and problems. Those of the nether world are not wholly those of the upper. Nor, moreover, are those of human kind the same everywhere or always. But they are problems, nevertheless. The baby in the nursery, the boy at play, the father, the mother, each has problems which each must meet and solve. So in the infinite and intricate details of human life and relations no better conception may be framed than that of a cosmic school where all are pupils engaged in solving its problems.

Is it strange that there should then be problems of science, problems of faith? It can not well be otherwise. But do not

imagine for a moment that these are new problems. I shall never forget the all but overwhelming sense of awe which came to me long years ago when, as a scientific tyro, I stood in the presence of an ancient sacrificial altar which we had just exhumed in a splendid mound above the beautiful White Water River, and saw the indubitable evidences of the religious faith of an ancient people, ancient when this continent was new. Nor again when, as a teacher, I found evidence of similar facts from caves of Europe where primeval man had worshiped his God. Even in these primeval relics are the signs of problems not unrelated to those we face to-day. Were there no problems of science in that early day? Yes, and they were serious ones. Whence come our modern sciences of toxicology, meteorology, etc.? They began in that far-away time when the simple ones learned that some nuts were good and others bad. The science of meteorology began when again these simple ones learned to come indoors when it rained.

It was said above that these problems are not new. Even passing from this primeval epoch, and beyond the folklore aspect, we come on to historic and relatively modern times. Science flourished in the golden age of Greece, under the shadows of the Acropolis. Here where Paul found faith exemplified in the altar to the unknown God, science found such patrons as Democritus and Aristotle; and in Lucretius' *De Rerum Natura* we have a poem of evolution comparable in some degree with that of "In Memoriam." But science went into Rip Van Winkle slumber for fifteen centuries and more, yet reawakened to invent the printing press, the heliocentric theory of the heavens, the sphericity and revolution of the earth, and to send Columbus exploiting an uncharted ocean to discover a new world—a feat no less daring than that of our modern aviator who navigates the air to make it the highway of—who knows what? Galvani and Volta touched the sources of electricity whose problems have multiplied till the telegraph, the intercontinental cables, and the telephone have become scientific commonplaces; and even one is no longer surprised to receive on board ship in midocean intelligence from all the ends of the earth, and listen in on the symphonies and proclamations of the antipodes!

Of all the problems of the world, that of life must take first place, if for no other reason than that it involves us. Believe me, there is no longer question that human life is inextricably bound up with that of the world about us. While there may be one flesh of birds, another of beasts, as there is one glory of the sun and another of the moon, yet the elemental life in all is indistinguishable, as the matter of sun and moon are essentially identical.

It is not strange, therefore, this irrepressible and untiring inquisition into the problems which throng the biological world. To their solution are devoted the profoundest researches, aided by the highest refinements of invention and skill available—microscopes, ultramicroscopes, spectroscopes, stellar photography, etc.

In 1687 Sir Isaac Newton published to the world the then startling theory of gravitation as the method governing the motions and relationships of the heavenly bodies, a conception at once the most sublime and far-reaching ever grasped by the human intellect. Though startling, and meeting loud and bitter protest, yet it has long been recognized as the universally accepted law of cosmic relation and sustentation, the only adequate foundation for rational thought upon things in time and space. But we should not for a moment lose sight of the further fact, yet open and evident, namely, that it has not been absolutely demonstrated beyond the limits of actual observation and experiment. We predicate its universality upon faith in the consistency, continuity and uniformity of nature. And we even dare to declare the impossibility of a place in the universe where the properties of matter of energy contradict themselves. Science proceeds upon the assumption of the intellectual soundness and solvency of universal nature and its laws.

In 1859 was published the *Origin of Species by Means of Natural Selection*. The first edition was sold the very day of its issue. Within a few weeks a second edition of 3,000 copies was almost as quickly sold. Edition after edition followed almost to the time of the author's death. In a recent census as to the ten most helpful and important books of the closing century this only stood first and universal among those whose opinions were sought.

These two enunciations form the Wittenberg theses of the Scientific Reformation. They are perhaps the climax up to this time of the evolution of thought and conviction as to the method and progress of the doctrine of evolution itself.

The two doctrines while of widely divergent application are yet quite akin as to their effect upon philosophy and science. If Newton's hypothesis was the key which resolved primeval chaos into a harmonious cosmos, Darwin's theory did a service no less distinguished for biology. It brought into one comprehensive system of thought the intimate relationships of the living world in time, and through the medium of natural causes. It has turned the attention from the individual organism as something independent and complete in itself, to the broader view of its intimate relations to complex conditions present and past, and indeed future. As in fact a phase in the propagation of a great impulse which has been transmitted through inconceivable series from a remote past, and which in turn is to likewise transmit the wave to generations yet unborn and unknown.

Evolution as a working hypothesis has in its results been among the most stupendous of the factors of human light and progress. That it is a finished and final philosophy of nature is nowhere claimed; but that it is an imperishable phase in the ongoing progress of thought, and one of the most sublime and far-reaching yet grasped or imagined is not, I believe, in the least doubtful. Its superiority to any which has preceded it is no less certain than that those of Copernicus and Newton and Laplace were superior to the fancies of Ptolemy or Anaximander or Empedocles.

But as Huxley has suggested, "Grand as was the work of Copernicus, the planetary orbits turned out to be not quite circular, after all; Kepler and Newton had to follow." What if the orbit of Darwinism should be a little too circular? What if species offer residual phenomena here and there not explicable by "Natural Selection"? And so indeed it has come to pass. The facts of Darwinism are not for one moment doubtful; but just how to correlate the facts, how variation operates, just how heredity proceeds, how selection selects, are among the problems yet awaiting solution.

But thus far nothing has been said as to what we mean by science. What is science, and what sort of men are scientists? There is nothing occult or abstruse or mystical concerning either. All science has birth in the struggle to know realities and their relations. Huxley defined it as "organized and trained common sense"—the application of one's senses to the problem concerned, and the exercise of sane judgment in analyzing facts and perceiving their meaning. But notice: not all sense impressions are trustworthy; nor are all conclusions based on such sensory facts scientific. Observe the statement, "*trained and organized common sense.*" Furthermore, another element enters into the essentials of true science, the method. Of all that goes to constitute real science nothing is so absolutely fundamental as inflexible honesty, the martyr spirit of unfaltering loyalty to truth.

And just here we have one of the many points of common contact between science and faith—the ethical element which inheres in such method. "The fundamental characteristic of the scientific method is honesty. In dealing with any question science asks no favors. The sole object is to learn the truth, and be guided by the truth. Absolute accuracy, absolute fidelity, absolute honesty are the prime conditions of scientific progress. I believe that the constant use of the scientific method must in the end leave its impress upon him who uses it. The results will not be satisfactory in all cases, but the tendency will be in the right direction. A life spent in accordance with scientific teachings would be of a high order. It would practically conform to the teachings of the highest types of religion. The motives would be different, but so far as conduct is concerned the results would be practically identical. Unfortunately, abstract truth and knowledge of facts and of the conclusions to be drawn from them do not at present furnish a sufficient basis for right living in the case of the majority of mankind, and science can not now, and I do not believe it ever can, take the place of religion in some form. When the feeling that the two are antagonistic wears away, as it is wearing away, it will no doubt be seen that the one supplements the other, in so far as they have to do with the conduct of man" (President Remsen, *Science*, January 1, 1904).

The spirit of this pronouncement is worthy of earnest attention. There is nothing arrogant, nothing dogmatic, no hostility toward religion; simply the frank avowal of entire confidence in the essential identity of ideals and aims of science and religion, and their reciprocal relations and ethical significance. When we come to recognize the fact that the natural and spiritual are not separate and unrelated realms ruled by distinctly different laws, but rather different expressions of one and the same universe, and governed by the same infinite and eternal Energy from which all things proceed, we shall find ourselves exclaiming with one of ancient time, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech and night unto night showeth knowledge." These realms are his kingdom of which there shall be no end neither shadow of turning.

CONFLICTS OF SCIENCE AND RELIGION

This is an old phrase which was both familiar and conspicuous fifty years ago. Later and hardly less familiar was a correlative phrase, reconciliation of science and religion. Still later came the time of the appreciation that in reality there had been no essential conflict and that of course there was nothing to be reconciled. What appeared as conflict was really, as already shown, that of differing points of view and modes of interpretation, due in part to hasty generalization and deductions on the part of certain scientific enthusiasts and to the no less hasty alarm of religious zealots who arose to repel the supposed attack. For example, the inquisition which compelled Galileo to verbally recant his science concerning a revolving earth seems to us of to-day to have been the climax of folly. Galileo's science and the common faith of Christendom are not in conflict. In fact, they never were in conflict; it was the ignorant, intolerant bigotry of priests and interpreters which made the appearance of conflict. Some phases of these old conflicts were calm and courageous like those led by Bishop Butler and Doctor Paley. Others were noisy and shallow. For example, the reckless assaults of Professor Haeckel and the intolerant dogmatism of many clericals, bishops, and pa-

pists, the last sometimes employing the rigors of excommunication without scruple or reason. But when the smoke of combat had abated somewhat it was really difficult to tell what it was all about; that in fact it was mostly a war of words and a confusion of ideas. So finally some of the heretics were canonized and the strife was forgotten—for a time.

But conflicts have not ceased, nor perhaps will ever cease so long as human minds and thought differ. New discoveries challenge new mental adjustments both in science and faith; for the treasury of truth is as exhaustless as is infinity itself. Points of approach and modes of discovery will continue to differ and will accordingly actuate those posing as interpreters. It has been thus in the past and will continue to be so in the future even as now. But the pity is that there should be such needless re-crendescences as just at present are challenging again the accepted and settled solution of old problems with the conflicts of bygone generations. As in ancient days, states and councils were appealed to to save "the faith once delivered to the saints" from the blighting heresies of science. The anathemas of dogma are hurled against certain findings of science as "contrary to scripture." Legislatures are besieged for interdictions against evolutionary ghosts imagined to lurk in mischievous schoolbooks to corrupt the modern youth. Let it be granted that the motives prompting these and their objects are serious; granted that the welter of wars and rumors of wars have involved an aftermath of crime and ethical chaos; granted that these shocks have imperiled the serenity of phases of religious doctrine; yet who shall demonstrate that these ills are essentially more or less attributable to scientific conditions than were the fancied perils of Enderby sandbars attributable to Tenterden Steeples! The worst foes of religion, now as in bygone centuries, are often those of its own household—zeal devoid of knowledge, dogmatic schisms, internal strifes, man-made doctrines cast into inflexible creeds, to question which was sometimes to incur the fagot or excommunication. History repeats itself here as elsewhere. The greatest theocracies, from the quibbles of Pharisees and Sadducees, and schisms and jealousies of tribes, to their culmination at Calvary, became a hiss and

byword among the nations. But were they of that time sinners against light more than those of later times? Let him answer who thinks himself able.

Such folly seems often to be innate in almost every aspect of ecclesiastical history. No sooner had Luther won the rights of freedom of thought and speech than he in turn became the champion and arbiter of the dogma of an infallible book. Similarly Calvin of like mind sanctioned the fagots of Geneva which consumed Servetus, as Rome had disposed of Bruno. To-day modernism finds itself at throttle-grips with fundamentalism, involving sects of almost every name. Even followers of that great founder of Methodism nurtured and disciplined in the culture of Oxford, whose omnivorous reading embraced every avenue of learning—Hume, Voltaire, Rousseau, French and German philosophy and science; but his rule of tolerance took expression in the historic phrase, "WE THINK AND LET THINK"; and his only test of membership in the new communion was "a desire to be saved from sin," have multiplied its formularies and doctrinal tests almost beyond average intelligence to understand or interpret, and with the usual augmentation of the same spirit of intolerance touching infractions of rules or departures from the letter of doctrine, have put themselves and their church on the level with sects or cults devoid of capacity for either thought or tolerance, and thus to reiterate once more the rabble cry of old—"Away with him, crucify him."

It may be well in this connection to define somewhat briefly what we mean by faith or religion. If by the term faith be meant the essentials of this or that creed, the various differentials of this or that sect, the conflicting platitudes of this or that system of theology, the formularies or ceremonials of various types of sacerdotalism, then face to face with the rigors of the scientific method there must be inevitable conflict. For creeds have ever been clogs or fetters upon the intellect, or restrictions of that freedom which is inseparable from growth, the refuge and strength of intolerance and bigotry. Ceremonialism is likewise obnoxious to the simplicity and directness of the earnest quest for truth or the struggle after reality; the pomp or pretensions of sacerdotalism have but small place in the democracy of science.

If, on the other hand, one might define faith in terms of aspiration and struggle after truth; in the vision that "the invisible things of Him from the foundation of the earth" comprehend realities based on the predication of things which are made; the expression of the conviction of the intellectual solvency of all truth; the summed-up attitude of a human consensus toward "that one far off divine event to which the whole creation moves"; then conflict were less imminent!

But if we limit, for convenience, our concept of faith to the essentially religious, still there need be small place for fears. Who would fight a faith expressed in terms of the Hymn of the Annunciation—"peace on earth to men of good will," or the spirit which breathes in the "beatitudes," or the ethics of the "golden rule," or the legalism of "Render unto Cæsar the things which are Cæsar's and unto God the things which are God's"? Or in other mode, let faith stand for the life and work of the Great Teacher who illumined the principles of democracy and fraternity and righteousness, in the defense of which he counted not his life dear; who taught that the world was made for man, not man for the world; before whom a sparrow was no less sacred than a sacrificial bullock; and whose life was as immaculate as the lilies he enjoined men to consider. With such an embodiment of faith science has no conflict; for to science all things are sacred, and there is no diviner supernatural than the everyday natural. To science

He prayeth best who loveth best
All things both great and small,
For the great God who knoweth all
He made and loveth all.

And when we shall have learned to define faith as the life of God in the soul of man, and science as the thought of God in the mind of man, then we shall hear less of their incompatibility, and dread less the possibility of essential conflict.

SCIENCE AND FAITH IN THE NEW CENTURY

The twentieth century is closing its first quarter and science, with the strength and pose of a giant, is leading on. Its pulses

bound with the rich, red heritage of health. Its arms bear trophies of immeasurable conquests over realms material and mental. Shackles have been stricken not only from hands and feet, but from fettered intellects and groveling spirits. Though still busy with impending problems which throng on every hand, its face is toward the future, and in the calm of conscious might and benignant motive it will press its conquests with tireless determination till the last province of the material realm has been brought into subjection.

Whether for better or worse, the method and spirit of science dominate the thought and animate the life of the world as never before. Powers of darkness, mysticism, occultism, and all their train of myth and imposture are, under the glare of its searchlight, in flight as ghosts or phantoms of evil dreams. Minds have been turned from morbid introspections and quibblings over elusive metaphysical vagaries of other-worldness, to the recognition of the new heavens and new earth of here and now, their palpable facts and laws patent to view. No longer does one regard himself as an organism apart and unrelated to the common life of nature, but rather perceives that

A sacred kinship I would not forego
Binds me to all that breathe; through endless strife
The calm and deathless dignity of life
Unites each bleeding victim to its foe.
I am the child of earth and air and sea.
My lullaby by hoarse Silurian storms was chanted,
And through endless changing forms of tree and bird
And beast unceasingly,
And tolling ages wrought to fashion me.

But what of faith and its problems under the sway of new conditions? Have we not some modern type of astrologer who may yet command the horoscope and give us some forecasts of comfort or optimism? Not to venture such an office, and not unaware of the shades of doubt and misgiving, still there seem some signs or omens of hope and confidence. Unless I see amiss faith and religion are not without their star of promise. But this involves the faith of reality, faith expressing itself in works, duty and

service in the kingdom of God on earth and among men where his problems await solution.

From deductions of science and philosophy, "One truth must ever grow clearer, the truth that there is an inscrutable Existence everywhere manifested, to which man can neither find nor conceive either beginning or end. Amid the mysteries which become more mysterious the more they are thought about, there will remain the one absolute certainty, that he is ever in the presence of an Infinite and Eternal Energy from which all things proceed" (Spencer).

But some old things will pass. Creeds will find a depository in historic archives where, like sea-wrack on the beach, they will show where former spiritual tides have surged. New life and new knowledge will call for readjustments. But adjustment does not necessarily involve revolution; it may be rather a sign of life in growth, adaptation to changing states of thought environment, in a word, *continuous evolution*.

But present changes and tendencies are far less radical and alarming than many within the history of the church. If we hold our breath now whenever a new discovery in science is announced, or a new manuscript is found, what may not have been the attitude among orthodox Pharisees of old? Have we not at times imitated their wild fanaticism and intolerance with infinitely less reason or grounds? The sage advice of the cool-headed Gamaliel (Acts 5. 39) may well be taken as pertinent to modern and present times. With a faith thus sublimely confident and dignified, the church would have thus saved herself many a sorry blunder, many a shameful exhibition, many a final and overwhelming disaster. But there are also tokens of better things. The star of a manifest destiny, a divinity giving shape to our rough-hewn ends, the religious millennium long watched and wished for by both prophet and disciple points the way. Not a new religion of "sweetness and light" merely, not one, moreover, of cold intellectual formularies, but the old so illuminated by truths, the nature of which neither seer nor poet had dreamed, which eye had not seen nor ear heard, neither the heart of man conceived, but which the unfolding vision of the increasing pur-

pose of the life of God in the soul of man had made manifest in the larger view, the loftier ideal, the kindlier spirit, the simpler and sweeter love, involved in some adequate apprehension of the eternal brotherhood of man begotten of the eternal Fatherhood of God.

If I mistake not the radiant foregleams of these luminous tides, all too long obscured by pagan mists and benighted traditions, are glinting the moral skies. They may be seen glancing from the self-same stars which so shone in that olden time as to evoke shouts of joy from the sons of God; they leap in convincing splendors from his handiwork in the firmament above, and are mirrored from the depths below; they smile in the lilies of the field whose growing splendors eclipsed those of the luxury-loving Solomon. The purpling clusters ripening in Bethany's vineyards, which elicited the parable of religious husbandry for all time, were not more pregnant with blessing than the royal fruition of consecrated industry which feeds the modern world! Now as then the humble sowers whose broadcast seed is so scattered that even the fowls found some share, and stony grounds of barren soils and intellects are allowed to reveal their poverty, become both parable and promise, till in the full and meridian glow, where eyes are open to see, there stands revealed that kingdom of growth and perfection, whose fittest parable has ever been, "First the blade, then the ear, then the full corn in the ear," the evolution patent in his words and life.

What, now, should be the attitude of faith toward these problems and forecasts? I would have a faith sufficiently tolerant that when a modern Newton, pondering celestial problems, and calculating orbits and radii, forces and foci, measuring distances, times, velocities, and masses, resolving their infinite relations into working hypotheses of astronomy, and having reduced the data toward an approximate demonstration, is so overwhelmed in the deeper emotions of his soul that he is forced to call an assistant to finish the problem and complete the deduction, might not be anathematized as in league with the devil to depose God from the throne of the universe! And that a Kepler working on problems of celestial mechanics involving the most intricate appli-

cations of abstruse mathematics, exclaiming, "O, God, I thank thee for the privilege of thinking thy thoughts after thee," might not be branded as either atheist or presumptuous bigot! So tolerant that, when the patient and persistent toils of forty years directed to the single problems of the Origin and Relations of Species led Darwin to say, "There is a grandeur in this view of life with its several powers having been originally breathed by the Creator into a few forms or into one; and that while this planet has gone cycling on according to the fixed laws of gravity, from so simple a beginning endless forms most beautiful and most wonderful have been and are being evolved," it might say in spirit, at least, "If this patient, and honest, and earnest man finds such a view of creation helpful to his thought and inspiring to his faith, far be it from me to deny his right thereto."

I would have a faith so large that it might join hands with a Longfellow when in poetic inspiration he reincarnates the gospel of a universal brotherhood under an infinite and tender Fatherhood whose love and strength are like the wideness of the sea.

Ye whose hearts are fresh and simple,
Who have faith in God and nature,
Who believe that in all ages,
Every human heart is human;
That in even savage bosoms,
There are longings, strivings, yearnings,
For the good they comprehend not;
That the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened.

Is it too much to indulge the hope that both churches and bishops, conferences and synods, may cherish a growing faith—vital, vigorous, stalwart; no less ready to cultivate the aggressive strength of its young men who see visions, than to bear with the old who dream dreams; who dare foster a free forum, whether in church, Congress, or an uncensored church press, rather than force her best thought and convictions to find expressions in some secular page or keep silent!

PROPHECY AND APOCALYPTICISM

ALBION R. KING

Revere, Mass.

THE religious life of the Jewish community at Jerusalem after the exile was built around two pillars of thought concerning the mission and future of Israel, both of which had their inception in the work of the two great prophets of the exile. The first was the Universalism in the teaching of the anonymous writer of Deutero-Isaiah, which was most probably issued as a tract for the encouragement of the captives just before the return from exile. The echo of this ideal in the later period is heard in the prophetic book of Malachi, the book of Jonah, and Isaiah, chapters 56-66. The second and most important "pillar" was the Legalism in the work of the priests and scribes. It began, so far as the records reveal, in the vision of Ezekiel, chapters 40-48, which furnished the plans and specifications for the restoration of the temple and temple worship. Ezekiel wrote to the exiles in Babylon. In the later period Legalism figures most prominently in the books of Ezra, Nehemiah, and the books of the Chronicles, but its influence is also found to a very large extent in the later prophets Haggai, Zechariah, Malachi and Isaiah 56 and 58. Universalism and Legalism do not necessarily contradict each other. Both existed parallel in the development of Israel's faith. However, some of the later developments of Legalism became so narrow and particularistic that Universalism was virtually excluded. Apocalypticism was a type of this development.

The apocalyptists were the successors of the prophets, but the transition from prophecy to apocalypse was not immediate. The voice and authority of the speaking prophet had very largely disappeared from the post-exilic community. A late Psalmist in great grief complains, "We see not our signs: There is no more any prophet; Neither is there among us any that knoweth how long" (Psa. 74. 9). What little prophetic literature we have from this period is mostly in the form of short tracts from anonymous

hands. The place and authority of the prophet was filled by the scribe, whose duty it was to study the ancient law and apply it to the changing life of the community. His task was one of criticism and discrimination, and it led him into habits of caution from which old prophetic courage and zeal were lacking. His work was mainly negative, and consisted not in leading to new paths of duty and service, but in erecting a barrier of prohibitions in every path of danger. But this sort of activity could not satisfy the aspirations of the people, who had inherited, besides the law, an ancient hope of the coming of a great Day of Jehovah when he would manifest himself and his righteousness would be vindicated. How were these ancient promises to be harmonized with the suffering of the restored community under the Persian and Grecian overlordship? During times of depression these questions became especially acute. The Scribes were called upon to find an answer to the cry of the people, and they devoted much time to studying the unfulfilled prophecies of the past and in symbolizing and rearranging these for the purpose of depicting the future. Thus they kept alive the hope of Israel. Apocalypticism was the result of this development in Scribism.

SOURCE OF APOCALYPTIC IDEAS

The beginnings of the apocalyptic ideas are found very early in the prophetic literature. The messages of doom of the eighth century prophets and with them the messages of hope (Amos 9. 8-15; Hos. 14. 1-8), the doctrine of a Day of Jehovah (Amos 5. 18; Isa. 2. 12-17; Zeph. 2. 2, 3; Joel 2. 1, 2) and particularly the idea of a personal Messiah (Isa. 7. 10-17; 9. 6, 7, 11) and Jeremiah's promise of a new covenant between Israel and Jehovah (Jer. 31. 31-43) all have an apocalyptic flavor. (Note: These passages are regarded as authentic following Knudson: *Beacon Lights of Prophecy*.) These elements in the work of the early prophets occupied a secondary place to their messages of righteousness and faith dealing with the social and religious conditions of their day. But in the work of Ezekiel who wrote in Exile the transition begins. His method of visions is the same as that of the apocalyptic, and he gave much greater prominence

to the Messianic ideas. Then in the work of the Post-Exilic prophets the attempt to peer into the future and establish the definite time and conditions of the coming of the new era gradually came to predominate (Hag. 2. 6, 7; Mal. 3. 1-6; 4; Zech. 9-14; Isa. 24-27; Obad. 15-21; Joel. Apoc. passages in Post-Exilic Pro.). Furthermore, during the Exile the teachers of Israel were introduced to a wholly new set of cosmological and philosophical ideas which profoundly affected later thought. The whole philosophy of Apocalypticism is undergirded with the Persian dualistic theory of two opposing kingdoms of good and bad angels with their princes warring for the supremacy of the world (Dan. 10. 13). Besides this much of the symbolism employed by the Apocalyptists, such as the vision of the four beasts of chimerical form coming out of the sea (Dan. 7. 3) may be traced to the mythological cosmogony of Persia.

The change in the type of community life brought by the Exile and Restoration will account for the change in ideals of the religious people. The Exile was the literal fulfillment of the old prophecies of doom upon the political nationalism. A theocracy of priests and scribes took the place of the political nobility at Jerusalem and the authority of the message of the older prophets was firmly established, but their messages of hope remained largely unfulfilled, for the people continued to suffer. They were not only subject to political and economic oppression, but during the period of Greek dominance after the conquest of Alexandria in 332 B. C. cultural influences were introduced which threatened to break down the distinctive features of the Hebrew religion. A pro-Grecian party, which later came to be called the Sadducees, attained considerable influence in Jerusalem and by intrigue placed several representatives in the office of the high-priesthood. A party of reaction, later called Pharisees, was also formed which sought to perpetuate the law and the exclusive practices of the Jews. Under these conditions of discouragement the faithful naturally turned with eagerness to any messages of hope, and because of the hopelessness of their political situation and growing pessimism their faith was only sustained with the prospect of a divine intervention. The promise of such an intervention was

found in the Messianic prophecies of the old prophets and these were interpreted and manipulated for the comfort of Israel by the apocalyptic scribe.

CRISIS IN REIGN OF ANTIOCHUS EPIPHANES

A crisis which came in the reign of Antiochus Epiphanes, the Greek king of Syria from 175 B. C. to 164 B. C., was the occasion for the writing of the first of the purely apocalyptic books, the book of Daniel. Antiochus was possessed with the determination to destroy all the tribal religions and institute the Greek religion and culture throughout his dominions. Only in Jerusalem did he meet with a determined resistance to that program, but even there he found help in the party favorable to Grecian culture. After the failure of an expedition into Egypt because of the interference of Rome in the year 168 B. C., Antiochus withdrew through Palestine and sent an army against Jerusalem to vent his wrath upon the defenseless Jews who sought to preserve their sacred religious traditions. The army chose a Sabbath day to enter the city and met with no resistance. All the men who refused to give up their religious practices were killed except a few who fled, and the women and children were carried into slavery. Only the Grecian party was left. The walls and most of the city were destroyed and a garrison of Syrian soldiers placed in the citadel. Sacrifices and all religious ceremonies were forbidden, and it was made a capital crime for any person to possess a copy of the Law. On the 15th of Chislev (December), 168 B. C., a small altar was erected on the altar of Jehovah in the Temple to the Grecian god, Zeus Olympius, and on the 25th day of the same month swine's flesh was sacrificed thereon to the heathen deity. These events are described in symbolical form in the book of Daniel and the latter act is called the "abomination that maketh desolate" (Dan. 7. 9-14; 11. 20-39. Quotation from 11.31).

These extreme acts of Antiochus Epiphanes brought a reaction on the part of the more sober of the Jews and within a year a revolt broke out under the leadership of Mattathias and his son Judas Maccabæus, for whom the revolt was named. For some

time they succeeded in harassing the Syrians in a sort of guerilla warfare while gathering strength, and then in the year 165 B. C. they were successful in recapturing Jerusalem with the exception of the citadel, which was held by the Syrians until 142 B. C. The patriots established themselves in the Temple and, on the 25th of Chislev, 165 B. C., the worship and sacrifice to Jehovah was reestablished. It was during the height of this revolt and before its success was assured that the book of Daniel was published. Its purpose was to encourage the small band of the faithful in their desperate attempt to preserve their faith. The message to the faithful Jews is that Jehovah has not deserted his children though he, himself, is not actively engaged in the struggle with them, as the older prophets would have thought. Michael, a prince of the angels, however, on their behalf, is engaged in a struggle with the evil angels which inspire the deeds of the Greeks. By an artful calculation based upon the symbolic use of the figure seventy, which Jeremiah gives as the length of the Exile (Jer. 25. 11, 12; Dan. 9. 24-27), the writer figures the exact time of the end, encouraging the people with the hope that they would have to hold out only a few more days until the end. One peculiarity of his work is that, like most of the modern apocalyptists, he found it necessary to make his calculations elastic as the time for the fulfillment drew near; for we find that he gives us three different figures as to the number of days in the last period (1,150 days in Dan. 8. 14, 1,290 days, 12. 11, 1,335 days, 12. 12). However, his figures were approximately correct for all practical purposes. For, although nothing happened to disturb the physical order of the universe, it was only a matter of days, less than a year, until Antiochus met death in a fit of insanity and the crisis was past.

HIDDEN BOOKS OF THE APOCRYPHA

There have been preserved to us either whole or in part fourteen books of apocalyptic literature, which were written after the book of Daniel in the Jewish community, but which were not included in the Old Testament canon. We commonly give this group of books the name "Apocrypha," which is a derivative from

a Greek word meaning "hidden." The word was probably applied in a very literal sense to these books at first. They were all published from about 100 B. C. to 100 A. D. under the name of some former patriarch or prophet who was supposed to have hidden the book from popular reading until certain things were fulfilled when it was to be uncovered. The writer of Daniel explains his work in this way (Dan. 8. 26; 12. 4, 9): "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." The word "Apocalyptic," which we use in designating this kind of literature, is closely related to "Apocrypha" in its root meaning. It means "to uncover" or "reveal," but instead of being applied to the book as a whole it is applied to the message of the book, which is designed to reveal the hidden secrets of Jehovah concerning the future. Out of this strain of Jewish writing and ideas came the materials which were worked into the Christian Apocalypse of Saint John. Much of the symbolism of the book of Revelation is borrowed from the book of Daniel. (Note: Any cross reference Bible will show numerous parallels.)

COMPARISON OF PROPHECY AND APOCALYPSE

The content and significance of the whole body of apocalyptic literature will become clearer to us by a comparison with the prophetic literature. We have already indicated something of the general character of each; we will now compare them first as to method and second as to message.

THE CONTRAST IN METHOD

A brief reading of an early prophetic work at once impresses us with the feeling that we are in the presence of a strong personality. The character of the prophet stands out in our imagination. We can feel the strength of his will and courage, and the power of his faith as well as the warmth of his emotions (Jer. 15. 10-21). We even presume to paint his features in our art. His oracles come to us with all the vigor of a spoken message delivered out of the fire of enthusiasm, which is engendered in the stress of current problems. Some of them seem that they might have been stenographic reports of addresses on important

occasions. We follow this strange figure through many dramatic experiences (Amos 7. 10-17; Hos. 1. 3; Isa. 6; 7. 1-9; 20; Jer. 27, 28; 36, 37), and everywhere his word comes to us enforced by the authority of a human personality in contact with God.

As we pass from prophet to apocalyptist we are at once aware of a radical change in the method of work. In the first place, the pure apocalyptic is always a written message. From the recesses of some Scribe's den it goes forth to be read to the people or to be hidden away as the secret lore of some esoteric band. In addition to this the personality of the writer is carefully obscured. (Joel may be considered as an exception, but it is disputed as to whether it is a pure apocalyptic. Compare article by G. G. Cameron, H.B.D., Vol. II, p. 672.) The early apocalyptic writings were issued anonymously as were many of the late prophetic writings. In order to give them authority, or possibly by pure accident, they came to be written into the same roll with some older prophecy and are thus included under the same title in our Bible.

A good illustration, not only of the manner in which these different forms of writing came to be included in the same book, but also of the relation, which the writers bore to their work, may be seen in the book of Isaiah. In the first part of the book, chapters 1-23, 28-39, we follow the picturesque figure of the statesman-prophet through a long ministry full of thrilling events. When we pass into chapters 40-66 no such personality appears. The oracles here do not come from an active or spoken ministry, but are the work of one or more authors who issued them in written form. In chapters 24-27 we find an insertion of one of the earliest and most perfect apocalyptic messages. It, too, is anonymous and contains no clue to its authorship.

In the later apocalyptic books the writer is not content with obscuring himself, but issues his book under the name of some national hero of the past, such as Enoch, Solomon, Ezra, and Daniel. This may be explained by the fact, as we have already pointed out, that the day when Jehovah spoke through the mouth of the prophet was thought to be past. These writers did not venture to speak under the authority of their own name, but chose to

depend upon the authority attached to the names of traditional heroes.

Another prominent difference is found in the method in which messages were received from Jehovah. With the prophets it was by direct inspiration. Visions played a minor part in their work. Isaiah received his prophetic call in a vision (Isa. 6), but Jeremiah repudiated the use of dreams as a means of revelation and draws a sharp contrast between this method and that of direct reception of the true word of Jehovah (Jer. 23. 28). A chief source of power for the prophet was that he came with the direct authority of the Spirit and could declare: "Thus saith Jehovah" (Amos 1. 3, etc.). In the book of Ezekiel visions play an important role and gradually they become more prominent until the sole method of revelation in Daniel and the later Apocrypha is by vision. This change in the method of communication with Jehovah is closely connected with the change in the conception of the character of God, which we discuss below.

COMPARISON OF THE MESSAGES

A comparison of the messages shows that there is much in common between the two. We have already shown how the Messianic ideas of the early prophets were developed and made prominent in Apocalypse, but a distinctive feature of the latter is that it always borrows its material. It is not creative like prophecy. Therefore, practically all the subject matter in the Apocalypses may be traced back to some prophetic source. However, there are several prominent differences in the messages to consider.

GOD'S RELATION TO THE WORLD

First, there is a change in the conception of God's relation to the world. The early prophets looked upon God as immanent in the world and entering into intimate personal relations with men (Hos. 1. 2; 3. 1; 11. 1-9; Isa. 8. 1; Jer. 15. 10-21). Nature (Amos 4. 13; 5. 8, 9; 9. 5, 6; Nah. 1. 3; Isa. 5. 1-10) and history (Amos 1. 2; Isa. 10. 5-34; 13. 17-22; 45. 1-7), in their thought, were under the direct control of Jehovah. But with the changing

conditions of Israel's history more and more the emphasis was laid upon the transcendence of God and the sense of his living presence in the world grew less. There was a growing spirit of pessimism, which gradually came to look upon the world as hopelessly evil. The idea of God had to be protected from contamination and this was accomplished by removing him from any contact with this mundane sphere. Persian dualism furnished the philosophic foundation for the procedure. The evil spirits were thought to be in absolute control of the world; and God was regarded as a far-off, unapproachable being, who had dealings with men and this world very seldom, and then only by means of his agents, the good angels. The simple personal name "Jehovah" drops out of use except in magic rites. In the time of Christ it was an offense to mention the name of the Deity except in an indirect way. This transcendent being was the God of the Apocalypticist, and such a God could be approached only in some supernatural manner, such as in visions and dreams (Dan. 7. 9-12; 10. 1-17).

A DIFFERENT PHILOSOPHY OF HISTORY

Second, a different view of the world's history was developed with the change in the conception of God. Prophecy, which saw God at work in the current historical events, regarded history as the gradual unfolding of a divine plan. Eschatological ideas were prominent in their thinking, but they were subordinate to the interests of the current problems and they did not bedim the prophets' faith in the present order. This prophetic view is closely related to the modern evolutionary theory of history.

The later writers not only had a different conception of God's relation to the world order, but also a broader view of history. Ancient prophecy dealt with temporary reverses from heathen neighbors, but apocalyptic arose at a time when Israel had been subject for centuries to great world empires, which were the very incarnation of all that was evil to the Jews. The problem was to harmonize this situation with the prophetic conviction of God's goodness. To meet the situation they built up a scheme of history which looked upon the order of events as predetermined from the

beginning by God. They arranged the historical events of the past in artificial periods of time and wrote of them as though they were yet in the future, in order to lend credence to their actual predictions. The present order was regarded as wholly evil. The evil must have its day, but it is only a passing phase and will soon give place to a new order of righteousness, peace and prosperity for the faithful and punishment for the wicked. Men must patiently put up with the evil world until the time set by God for its destruction.

"For he has weighed the age in the balance,
And with measure has measured the times,
And by numbers has numbered the seasons:
Neither will he move nor stir things,
Till the measure appointed be fulfilled."

(4th Ezra 4. 36, 37) (Quoted from Rall: *Modern Premillennialism and the Christian Hope*, p. 43). One peculiarity of the apocalyptic view was that the new era would be introduced with a catastrophic intervention on the part of Jehovah. Nothing short of a supernatural demonstration that would upset the universe would be able to accomplish the work. This idea, which was current in Jewish literature, was expressed by Jesus, as recorded in the Synoptic Apocalypse (Matt. 24. 29).

It should be pointed out that the apocalyptic conception marks a distinct advance over the common world-view of antiquity. Under the influence of Persian fatalistic philosophy the common view outside of Judaism was that history repeats itself in successive cycles. The view made a profound impression on Hebrew thought and crept into the sacred literature. "That which hath been is that which shall be; and that which hath been done is that which shall be done; and there is no new thing under the sun" (Eccl. 1. 9). However, the essential optimism of the Hebrew religion rejected the fatalism and substituted the apocalyptic hope. It marks a real step forward in scientific thought. The current age was indeed doomed, but the change in the order of things would be instituted by Jehovah, himself, and it would be progressive. Righteousness would reign and the chosen people would be happy. The intellectual background of the apocalyptic

view is the clash between Persian fatalism and the prophetic religious ideal. A practical basis is found in the struggle and suffering of the faithful.

THE PROBLEM OF THE INDIVIDUAL

A third difference lies in the problem of the individual, which emerges in the postexilic thought. Older prophecy had not distinguished the individual from the group. Its messages were to Israel as a tribe or nation. The messages of doom and promises of hope were for the nation as a whole. With the fading of the nationalistic hopes in the Exile the individual began to emerge. Such questions as these began to be asked: How will the future restoration of Israel be of benefit to the saints who will not live to see that day? Why should righteous men suffer while many wicked flourish in prosperity for a long life? These questions have their most classical statement in the book of Job. The apocalyptic writers were the first to attempt to give an answer to these problems of the individual. The writer of Isaiah 25. 8 and 26. 19 gives us the first statement of the doctrine of the resurrection of the just. The writer of Dan. 12. 2 goes farther in answering the questions by stating that the resurrection shall be for punishment as well as reward. This doctrine of eternal punishment was especially designed for the heathen enemies of Israel, and its emphasis shows the affinity of the apocalyptists with the narrow legalistic outlook. The doctrines of the resurrection, final judgment, eternal life and eternal punishment are fully developed in the Apocrypha and were well established in Jewish thought at the beginning of the Christian era. Possibly their most complete statement is found in Revelation 20.

THE DIFFERENCE IN PURPOSE

A fourth distinction is found in the general purposes back of each type of writing. Prophecy was concerned chiefly with matters of social and moral and political reform. To cleanse the national life of its social injustice, idolatry and political intrigue and to preserve the true leadership of Jehovah were the motives which dominated Amos, Hosea, Isaiah and Jeremiah. They pro-

nounced doom upon the nation for her sins, but promised salvation through repentance.

The dominating purpose in the apocalyptic writers was to find some solution of the difficulties involved in the belief in the righteousness of God with the suffering of his faithful children on earth. The moral lesson is forgotten in the attempt to bring some word of comfort and hope to the discouraged people. Instead of the conversion of the people, the Apocalyptist longs for deliverance from trouble and the subjugation of the heathen world. The cause of this is not primarily any degeneracy on his part, but the change in the conditions of life. Since there is no encouragement to be gleaned from the present evil order, he turns to the future and searches for signs of the last days.

IMPORTANCE FOR THEIR OWN DAY

The importance of the work of the Apocalyptists for their own day and for the history of religion must be counted very high. Through their influence the faith and hope was preserved in the life of the Jewish people, out of which came the gospel of our Lord Jesus Christ and the pentecostal enthusiasm which laid the foundations of the Christian Church. Some knowledge and appreciation of this literature is necessary to any adequate study and interpretation of the New Testament. Jesus adopted many of the ideas and expressions of the current apocalyptic theology as the vehicles of thought for his gospel message. (Some examples: Matt. 11. 23, "Hades"; compare Rev. 1. 18; Matt. 8. 20, "Son of Man"; compare Dan. 7. 13; Matt. 24. 15, "The Abomination of Desolation"; compare Dan. 11. 31; 1 Macc. 1. 54.) Aside from its historical interest there ought to be some value in this literature for our time. A large body of it is included in our Bible. What use can we make of it to-day? How are we to interpret its teachings in our devotional reading? A few considerations upon this matter may be briefly stated.

VALUE FOR OUR TIME

In the first place, there is much in these writings that is valuable only from a historical standpoint; that is, as a study of

a past phase of human thought. For our day we must reject their theoretical teachings, such as the doctrine of God, angel and demonology, and the rigid dualism between good and evil, which confines both to a separate realm and leads to the pessimistic view that this world is totally and hopelessly bad. The deterministic and supernatural view of history, which says that the ages are planned and predetermined by God; that time is mechanically blocked off in weeks or millenniums and that human forces can have no effect in developing life, but that God alone by miraculous means can bring change into the world; all this is fundamentally contradicted by Christ's teaching about the kingdom of God and by historical evolution. Even the apocalyptic view of immortality, which was the greatest contribution of Apocalypse to religious faith, is sub-Christian. Heaven is a place of material blessings to be enjoyed exclusively by the Jews. Hell is a place of literal fire, still burning after the physical universe has dissolved away, and it is especially designed for the heathen. For any doctrinal considerations there is very little value in these teachings.

Apocalypse fails at the very point where it attempts to make its contribution. It fails to reveal the hidden mysteries of God's providence. After it tells us exactly when the end of the world is going to come and describes the conditions of the new era, we are left with a pure theory, which we have no means of verifying. Nineteen centuries of continued postponement and recalculation on the part of the persistent group of apocalyptists in the church, coupled with the fact that scientists are tracing the evolution of man back for a matter of twenty to one hundred thousand years, have very largely discredited all apocalyptic calculations with thinking people. With regard to the future any human theory is uncertain. We cannot say that the world will not come to an end to-morrow or in 1925. We certainly ought to be ready. But the fact that history has been a pretty stable round of development according to universal law gives us confidence that the universe is secure. As a certain philosophy professor used to say: "The fact that we never saw a purple cow is not absolute proof that there is no such animal. However, we feel pretty sure that we shall never have that experience."

The apocalyptic view of the end of the world belongs in the ancient Hebrew category of physical science along with the Genesis account of creation. The latter deals with the beginning and the former with the end of the existing order. No one who credits modern science with the least semblance of truth accepts the Genesis story as the literal mode of creation. It is not the Genesis of the physical universe, but the Genesis of religion. If we do not regard Genesis as science for the beginning, why do we need accept the apocalyptic eschatology as science for the end of the universe? It is repugnant to sound reason that a world, which has been aeons in the making and endowed with such a wealth of natural resources, shall be wiped out in an instant; and that such an ingenious creation as man, endowed with spiritual power to subdue nature and "overcome the flesh and the devil," does not also possess the elements which promise ultimate victory. To adopt this line of reasoning need not in any way minimize the magnitude of the task confronting those who choose to be faithful.

Regardless of its failure at this point, there is one thing which these writings do reveal to us and that is the persistent faith of the human soul. If you can read these books with the historical situation in mind and remember that their theoretical messages are for their own day, there is infinite devotional value in them. When the moral conditions of life become hopelessly corrupt, the faith of man rises up to a righteous God, who is above the contamination of this world, and takes hold of the hope of his ultimate manifestation and triumph.

TWO ELEMENTS OF VALUE

There are then two elements in Apocalypticism which are exceedingly valuable to the religion of every age. One is the protest against the world as we see and feel it in an effort to maintain the purity of religious living; and the other is the assurance that the unseen world will ultimately have dominion over the world of sense. The first of these should be nothing more than a vigorous preaching against sin in order to lead to conviction; and the latter is what we call eschatology or a study of last things. There is a place in religion for both. We say these writers were

pessimistic, but there is a sublime optimism in their faith that ultimately God will triumph. The evil in the world is a discouraging thing. Even at the best it strikes terror to pure hearts. Some of us have thought that prohibition would be a long stride toward the millennium, but in spite of the lessening of drunkenness the most recent homicide statistics show murder to be on the increase. In these days we have many great advantages through the inventions and discoveries of modern science, but the evil heart of man quickly turns these into awful instruments of oppression and destruction. It is small wonder that in dark days stout hearts lose faith in such a world. True religion requires that we must not only be conscious of this evil and condemn it, but it requires faith in a God who will ultimately bring order out of chaos and love, peace and good will out of human hearts full of wickedness. The point at issue with the Apocalyptist is whether it shall be by a complete destruction of the world and erection of a new by miraculous power, or by an evolution of life through the leadership of the Divine Immanent Spirit.

Jesus combined the hope of the Apocalyptist with the prophetic conceptions of God and history and contributed a new ideal of love and human service. While Jesus combined the two he was in a more special sense a prophet, the true Prophet. And it is to the prophet that we must go for the more permanent religious values. What we want to-day is not someone to reveal the hidden mysteries of the future. That would only rob the present of much of its joy. We want a prophet who can speak to us with certainty about the fundamental ideals of life such as God, Love and Immortality.

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SOCIALISM AND APOCALYPTIC

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THE apocalyptic hope of Israel is one of the factors in the Bible which is considered to be most foreign to modern thought. Despite the widespread prevalence of millennial hopes among unscientifically minded Christians who are influenced by ideas of verbal inspiration, the categories of Jewish apocalyptic are as irrecoverable as the Ptolemaic theory of the universe. Our perspective is widened so immeasurably, our confidence in the powers of the human intellect to ascertain the unseen, the transcendental, and the distant future so diminished that these ideas can have little more than historical significance. We look forward not to the end of the age but the development of the institutions of humanity through a period to be measured by tens and hundreds of thousands of years.

There is a modern parallel, however, which is a product of our age of capitalism and materialistic science. We refer, of course, to Marxian socialism. The differences are, of course, great but they affect the content rather than the form. In apocalyptic God directs personally the great turning points of history. In Marxianism God is politely bowed out of the universe as an evil fiction of the bourgeoisie class. This is only to erect in his place the idol of economic determinism. But we come to the same conclusion as Baron von Hügel when he says, "Recent Socialism, so largely Jewish in its origin, is full of a mostly quite non-religious millenarianism."

We must at the outset recognize the two moods or tendencies discoverable in each. True apocalyptic expected the deliverance at the hands of God without human activity. Beside it, however, was to be found the zealot movement which would force the hand of God and hasten the day by taking up the sword. So is it in socialism. In evolutionary socialism, the integration of the capitalistic class and the progressive impoverishment of the prole-

tariat must go on till the hour is ripe for socialization. But there has always been a revolutionary aspect as well, which preaches the class war, not only as an economic fact which the workers of the world must not forget, but as an aggressive act of violence to gain their rights. The evolution of economic forms must be hastened by the assumption of power by the proletariat.

When we come to details, the parallelism is marked. First of all, they agree in an extreme pessimistic judgment and criticism of the present order. The socialist brands all liberal attempts to palliate the evils of the capitalistic order as doomed from the outset, for the system presupposes the exploitation of the many by the few. The sin and misery of the present æon have never been more effectively painted than in the evidence amassed in *Das Kapital*, of the greed and avarice of men enjoying the power of wealth. The form of this world must change. The implements of production must pass from private hands to those of the state. Private ownership must be abolished. No gradual alleviation of the ills of the present order will suffice, for society is "totally depraved." Apocalyptic spoke the same language in but varying phraseology. The present order of sin and suffering, of oppressors from without and oppressors from within, must pass away and God himself introduce the reign of righteousness.

Socialism knows its "signs of the end" as well as apocalyptic. If we were to paraphrase the ancient seer in terms of scientific Marxianism we might say, "When industry has reached extreme concentration and capital flowed into the hands of a very few, when the misery of the workers has reached its greatest depth, when the productive power of industry has been so increased by rationalizing methods that a proper division of the profits would make leisure and comfort possible for all, then know that the hour of your deliverance is at hand." Marx believed that he could foretell the course of economic development. That history has proved many of his insights false, as well as to substantiate some of his bold intuitions, does not deter his disciples from reediting the same signs of the end, and repeating the old phrases as did the apocalyptists with the traditional imagery that came to them.

One of the foremost "signs" was the "woes" of the last days,

when the forces of evil should make a last great resistance, when the heavens should pour forth their wrath, and tribulation should cover the earth. This was the darkest hour which should precede the dawn, the birth pangs of the coming æon. Whoever has been horrified at the terrorism in Bolshevik Russia at the hands of those proclaiming a social paradise should remember the "messianic woes." The last vestiges of bourgeoisie capitalism must be rooted out by force before a socialist paradise could be possible. The King, who rideth upon a white horse, whose eyes are a flame of fire and out of whose mouth proceedeth a sharp sword (Rev. 19. 12, 19ff.) must wage the last conflict against the opposing hosts before the New Jerusalem comes down out of heaven.

We come to a more important point of agreement in the manner in which this change in the order of society is to be brought about. The individual can do nothing of himself. In socialism the proletariat must unite and act together; in apocalyptic, God would himself bring the redemption. Thus within the great contrast lies a oneness in the powerlessness of the individual. No changes he might effect through his own activity could bring about the complete "otherness" of the new order. Suddenly it would be there. What individuals can do is proclaim its coming and awaken the masses to their class consciousness and get them ready.

So again in the retreat of the ethical there is a parallelism. A prophet such as John the Baptist would insist, "Bring forth therefore fruit worthy of repentance: and think not to say within yourselves, 'We have Abraham to our father:' for I say unto you, that God is able of these stones to raise up children unto Abraham" (Matt. 3. 8, 9). And I doubt not but that with many socialists membership in the proletariat is not sufficient to be deserving of a place in the coming order. But, as usual, where class consciousness is exaggerated it is the sins of our opponent that stand in the foreground. The coming æon meant that Israel should rule over the heathen, the judgment and wrath of God should be poured out upon them for their oppression of God's people. And so in socialism. It has at times not hesitated to preach sabotage. It has eyes only for the sins of capitalists. Those that have been last shall be first; the proletariat will con-

trol the state, or better expressed, abolish the state. The brotherhood of both apocalyptic and socialism is intense but restricted; it is not the brotherhood of man but of the oppressed part of mankind.

In drawing these analogies we have doubtless been guilty of oversimplification. At best we have endeavored to be suggestive. The socialists have frequently claimed Jesus as their own even when repudiating the Christian faith. One is guilty of anachronism even to pose the question as to whether Jesus was a socialist. Such is not the case however with apocalyptic. One group of scholars even go so far as to make apocalyptic ideas the dominating factor in his teaching and life program. Though this is false, the points of contact are far from being merely superficial. It will be interesting to inquire whether the agreements of Jesus with traditional apocalyptic are on the points noted above, and whether Jesus agrees with socialism against apocalyptic.

On one point at least Jesus is in accord with socialism in contrast to traditional apocalyptic. That is in his break with nationalism. The coming kingdom was for the righteous, not the Jews. The socialist heaven is not for the compatriots but for the brother proletariat. While the internationalism of Jesus is but implicit, the internationalism of socialism is doctrinaire and polemic. They are allies to-day, therefore, in combating the national gods that form our chief contemporary idolatry. Likewise, socialism judges greatness in terms of service instead of the exercise of authority. True, it values economic service to the practical exclusion of all other. It is to be granted that its economics makes the false attempt to judge service by the time it takes the worker, rather than the resultant value of the community. But both unhesitatingly attack those who live at the expense of others rather than through some contribution to society.

Jesus is likewise in accord with that wing of the socialist parties which is avowedly pacifist. Ordinary apocalyptic gave large place to messianic wars. The overthrow of the evil powers was to come in a great war. Jesus, however, rejected all appeal to force, and in his apocalyptic descriptions of the age to come,

such a messianic war is conspicuously absent. This will, of course, be contested by the militaristic interpreters of Jesus. We do not mean by our sentence to characterize "Jesus' attitude toward war." Jesus' attitude toward a messianic war of deliverance is clear. He is not laying down rules to govern compromises with the institutions of this world, because their course was soon to end.

The passages usually cited to ground an appeal to force in Jesus will not bear the weight of the load they are asked to carry. It is ludicrous to conclude from John 2. 15 that it was the whip of cords of one man rather than his commanding personality that drove out the money changers. Though Matt. 10. 34 does say, "Think not that I came to send peace on the earth: I came not to send peace, but a sword," it is clear from the illustrations that follow that the strife is not military. Rather, families are divided. The parallel in Luke says "division," and that is most certainly the more original. With this word is to be classed the passage found only in Luke about the preparations which the disciples will need for the very difficult time which was soon to come (Luke 22. 36-38). That Jesus was contemplating armed resistance is contradicted by the whole account, and that his disciples were to take up the sword, by the attitude of all the early church toward persecution. The passage is proverbial for being fully prepared for every emergency. That he assures them two swords is enough proves that the word was not to be taken literally.

The socialist parties who, in pursuance of brotherhood, have adopted the slogan, "No more War" reflect the attitude of Jesus. But the revolutionary socialists who not only assert the fact of the "class war," but preach it with virulence in season and out, present a marked contrast to Jesus. It is difficult to avoid the conclusion that a war between classes is essentially no more immoral than one between states. Both have economic roots. It comes, therefore, with poor consistency for the advocates of nationalist preparedness to condemn the immorality of "the class war." Only the pacifist can logically attack this denial of human brotherhood.

But the points of dissimilarity are none the less real, and

they are likewise where Jesus breaks with ordinary apocalyptic. The ethical inwardness of Jesus stands beside his ethical radicalism. It was not the signs of the times that should receive the focus of the individual but his own personal relation to God and his fellow men, that love to God and man that fitted one for citizenship in the new Kingdom. Socialism lacks such an ethical inwardness, such an appeal to the individual's motivation, such a call to personal repentance. Changes in the economic order without the individual are the precursors of a new day. Jesus calls rather for the repudiation of covetousness and of the worship of Mammon on the part of the individual.

Jesus did not lead an attack upon economic injustice. Indeed, the Gospels leave us in comparative ignorance as to the economic clashes in Palestine in the first century. Jesus emphatically rejected the rôle of a "divider of goods." He did so not because he had less sympathy for the poor and oppressed than those who have read wide social consequences into his religious principles. Jesus did, however, give a religious evaluation of poverty that is scarcely understandable to the socialistic materialist. Jesus was not interested in transforming the economic institutions of his day despite the injustice there may have been, because that order was soon to pass away and inward preparedness was the essential thing. For those "spiritually-minded" individuals who attempt, therefore, to-day to divorce religion from business, and transfer all hopes of betterment from the present economic order to a transcendental heaven, it should suffice to recall that this Kingdom was to come on earth. At that time the hungry should be fed and the mourners comforted. Under the philosophy of apocalyptic, however, reform could not institute these changes; one must await the great divine intervention.

But there is one fundamental point of agreement; both socialism and Jesus know a decisive hour in history. For the one it is the hour of socialization; for the other, the great denouement when God's kingdom shall come. The hopes that thrilled the working people of Europe, so largely socialist, in Europe with the coming of President Wilson in 1919 were truly messianic. In socialism, our age has an apocalyptic ferment that makes the

obsolete background of Jesus more understandable to-day. This insight does not mean that the modern Christian should be a socialist. He is much more apt to reject that also because of its catastrophic leanings. Rather we should be led on to inquire as to whether there are not values here to which we have not given full place.

[The interpretation by Doctor CRAIG of the saying of Jesus, "I came not to bring peace, but a sword," is more fully developed in the Notes and Discussions Department of the present issue, under the title, "Does God Have or Use a Sword?" Our readers will doubtless be in greater agreement with this exegesis than with the eisegesis of similar sayings of our Lord as the following article on "Peace, Pacifism, and Christianity," by Professor W. M. BALCH.—EDITOR.]

PEACE, PACIFISM, AND CHRISTIANITY

WILLIAM M. BALCH

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THE public mind is disquieted of late by a spasm of pacifism. Its acute form amounts to slackerism. It is just as unwholesome as any spasm of militarism could be and may prove just as perilous to international peace. Hence the timeliness of asking, Is war ever right? Is it ever right to take part in war? What did Jesus teach of war and peace? What are the ethical implications and affiliations of pacifism? How may the peace of nations best be preserved?

Is war ever right? War is always immoral. When the pacifist says, War is murder, he is right that far. But when he adds, Because war is murder we must have nothing to do with it, he is wrong. When murder is doing, or is done, it is wicked for any good citizen to "have nothing to do with it." What he must do is the decree of a moral imperative.

We say, It takes two to make a quarrel. That may be doubted, but it cannot be doubted that it takes two to make peace and takes two to keep it. We cannot always have peace merely by resolution. We can indeed resolve that we will keep the peace, but we cannot resolve that our neighbors will. And if our neighbors will not, then all that we can do is to meet as best we may the unpeaceful situation which they have thrust upon us. Peace is a social relationship in which if it is to be kept, all parties must cooperate. War is an immoral relationship created when one party refuses to keep the peace. Of course the peaceful party should then do whatever is moral under the immoral conditions, but that may be something quite different from what he would rightly do under moral conditions. Hence to say that war is wrong does not answer our next question: Is it ever right to take part in war? That all depends on what part one takes. Burglary, like war, is always wrong. But it does not follow that it is always wrong to take part in it; that depends on whether

you take the part of the housebreaker, or the householder, or the policeman. If present, it would be wrong for you not to take somebody's part. War is international burglary. The Hun is the housebreaker. The Belgian is the householder. The Englishman is the policeman. The American is the neighbor with a gun; his duty is plain. "Peace at any price" is no part of Christianity—justice at any cost always is.

What would Jesus do? Once he had to do with thieves and we know what he did; Jesus used force (John 2. 15). It may be said that the whip of small cords was used only once, and so we are admonished not to base a general conclusion on an exceptional incident, but rather on the general spirit of the Saviour's teaching and behavior. Can war be reconciled with the spirit of "the gentle Nazarene"? The Nazarene was not always gentle. He looked gently at the beggar by the rich man's gate, but when he looked at the heartless rich man, then God have mercy on that man! He looked gently on the children while he blessed them, but when he looked on the injurer of childhood he cried, "Better for that man that a millstone were hanged about his neck and he were drowned in the deep sea!" He looked upon the multitude with compassion, but when he looked upon the grafters who were cheating them, he gave the grafters a literal whipping. He said, "Bless them that curse you," but to the oppressors of the poor he said, "Ye snakes, how shall ye escape the damnation of hell?" Of course the pacifist recognizes that this is ungentle language. But he can still insist that it is only language, not force; and that when Jesus once did use force, it was not deadly force, only a whip, not a sword. What, then, did Jesus say about swords? This, for instance: "They that take the sword shall perish with the sword" (Matt. 26. 52). Jesus here names two swords: first, the evildoer's sword; second, the sword that smites the evildoer. As the second sword, it is plain that somebody has to use it, and whoever does so fulfills the Master's word and will.

"The outlawry of war" is just now the pacifist's slogan. That war ought to be outlawed is hardly open to question. The real question is, How can it be done? And strangely enough the most explicit answer to that question is given in the words of the Prince

of Peace himself, "They that take the sword shall perish with the sword." The "outlawry of war," if it means anything better than wistful wishing, means what the outlawry of anything else has always meant, namely, that when the outlawed act is done or threatened, all others concerned shall then make common cause in subjecting the aggressor to the constraint of *force majeure*. This is hardly a pacifistic conclusion, though it seems to accord at once with common sense, with the lessons of history, with the Rooseveltian formula of the big stick, with the Wilsonian idealism of the League of Nations, as well as with the precept of Jesus.

The pacifist thinks he has posed all gainsayers by his familiar challenge, Can you imagine Jesus commanding a battleship, or firing its guns at a vessel full of human beings? In answer a scene may be presented which more than once has been a stern reality. A pirate ship has hunted down a helpless merchantman. The captured sailors and passengers are about to be prodded with pikes down the plank into the sea; the captured women are reserved for the fate that is worse than death. Just then a sail is seen on the horizon. Nearer, a flag is seen, the union-jack on a British man-of-war. Alongside at last, the British captain, sword in hand, leaps with his gallant tars to the pirate's deck. The pirates fight to the end, until the last of them is smitten to the bloody deck or hurled into the bloody sea. The captive women and sailors are saved. In any like case, it would be impiety to think of Jesus doing less than the British captain.

The great precept of Matt. 5. 39 must be plainly reckoned with. "Resist not evil. Whosoever shall smite thee on the right cheek turn to him the other also." From those simple words shall we draw the wide and wild conclusion that Jesus forbade any and all self-defense? Just what did Jesus say? This and nothing more—that you should endure a blow (which may stand for any endurable harm against yourself) without inflicting harm in retaliation. Just what did Jesus not say? 1. He did not say that you must endure an unendurable wrong. A slap in the face, once or twice, may be endured, but not to have your eye gouged out, nor to be murdered. 2. He did not say that you are to permit wrongs done to others. To refuse protection to the help-

less is to be partner in crimes against them. 3. Jesus did not say that the state is not to defend its citizens against criminals, whether criminal individuals or criminal nations. 4. Jesus did not say that states must not defend one another against the predatory attacks of other states. 5. Jesus did not say that the state must not defend its own life against wrongful attack by other states. To attribute to Jesus on the ground of one thing that he said five other things that he never said, is to pervert his words and dishonor his authority.

As to whether a Christian nation may rightly take up arms in defense of a weak people against a strong aggressor, the pacifistic negative has been driven to sad shifts of logic. For instance, one of the most honored of present-day pacifists reminds us that we went into the World War to defend the defenseless and that the war has run its course, leaving Armenia utterly undefended at the end; and he then invites us to the odd conclusion that to defend the defenseless by war is a vain imagination. Of course the fact which he cites, if it proves anything here pertinent, merely proves that we quit before we finished, which would be a plain case, not of too much war, but of too much pacifism.

Pacifism contends that in every war all the participants regard themselves as fighting in self-defense, and thus the aggressors themselves, because of confidence in their own moral rectitude, will fight the sooner, the harder and the longer. Thus, concludes the pacifist, any nation with a strong interest in fighting will be sure to persuade itself that it does so in self-defense and the very principle of self-defense, which had been relied on to limit war, actually serves to stimulate war. If this were usually true, there could then be only unusual instances of nations deliberately and conscientiously keeping the peace under strong persuasions to war. Yet "Fifty-four forty or fight" was the war-cry of a war that never happened. Wilson's "watchful waiting" was jeered by the jingoes, but American public opinion determined to watch and wait and not to fight Mexico. Strong and praiseworthy inducements urged Britain to fight for Poland in 1920 and for Greece and Armenia in 1923, while self-defense, to say nothing of chivalry, might in both instances have seemed a plaus-

ible plea, but Britain stayed her hand. The conscience of nations, as truly as the conscience of individuals, though not infallible, is yet competent to determine whether self-defense is justified by necessity and demanded by duty. History points indeed to many instances of pitiable self-deception and execrable hypocrisy on the part of aggressive nations. But it points also to many instances of noble resolutions to keep the peace in spite of provocations, as well as to many no less noble resolutions to fight bravely when peace could be kept no longer.

Perhaps the worthiest expression of pacifism is that which recognizes frankly that constraint must be laid upon evildoers, even physical constraint, and then adds, "But surely we must stop short of taking human life; for life is God's gift and is unconditionally sacred." True enough, but it evades the issue. The real question is not whether life is to be taken, but whose life is to be taken, the burglar's or his victim's? Such a choice is terrible, but not doubtful, and it cannot be dodged. Furthermore, the sacredness of *life* is something different from the sacredness of *lives*. Individual lives are worth much but the worth of all human life is more. The life of a man and the life of many men are less sacred than the collective life of mankind. The very worth of living, even for all coming generations, is sometimes involved in the issue of war, as when war ended slavery in America and proved the end to be worth the sacrifice of half a million lives.

Were these matters less tragical in all their associations there might be some amusement in the parallel between anarchism and pacifism. The anarchist says, Abolish the police. The pacifist says, Abolish the army. It is all one; the army is our only international police force. Of course an army can be turned into a bandit-gang. The same thing sometimes happens to the police force; but neither one can be safely abolished until all the bandit gangs have been abolished. Where the logic of pacifism takes us at last may be fairly stated in a parable. Two policemen are protecting the good citizen against the burglar. One policeman is killed; the other kills the burglar. The citizen says of the dead policeman, "Poor fellow, he ought not to have resisted the burglar." Of the other policeman he says, "That policeman was

just as much a murderer as the burglar himself." But the citizen still continues to enjoy his life and property, his wife and daughter their dearly bought safety, in all which the wicked officers had protected them, while he thanks God he is not as other men are, these burglars and these policemen that murder burglars.

A church paper, commenting on the saying of Theodore Roosevelt, Jr., that pacifism and its policy of unpreparedness led to the death of his brother Quentin, predicts that the next extravagance will be the assertion that pacifism was responsible for the war itself. That assertion, so far from being an extravagance, has in it a measure of truth. The reader of Frederick Oliver's work, *The Ordeal of Battle*, cannot easily avoid the conclusion that Germany would never have undertaken the mad adventure of 1914 save for the unpreparedness of the United Kingdom and the United States, and that the spiritual source of that unpreparedness was in a fatal combination of easygoing optimism and visionary pacifism.

Does it seem ungracious to disparage any movement or any contentions intended to do away with the tragedy of war? One's justification is the old experience that many a good cause has found its worst enemies in its ill-advised friends, and it is not otherwise with the cause of world-peace. The great day that we all have at heart "when the war drums throb no longer, and the battle flags are furled" will only be retarded by all who rest their cause on false grounds and clamor for futile programs. In the world that is, peace can have no substantial security save in some league of peace in which general disarmament can be made the ultimate goal, and progressive reduction of forces the safe and sure procedure, during which the common force can be held in reserve as the sanction of law and order among the nations. Until such a cooperation of states is in working order, the nations with a good will for peace must resolve to do justice to all the world in the fear of God and keep in hand the military means of defending the right against any crazy nation that may venture again to play the Hun.

THE REACTION OF THE WAR UPON THE NEGRO

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"We must treat these people better than we have done." These words were spoken at a meeting held in a great Southern city while the decision of the World War was yet in doubt. From the western front wounded and broken men were finding their way back to the home communities. Among them were many Negroes. Their evident devotion to principles held dear by all patriotic citizens called forth the remark quoted above. It voiced a then quite universal sentiment.

Dr. Will Walton Alexander, one of the men who had most to do with starting the interracial movement, thus describes the war time psychology of the Black Belt: "I came out of the Delta conscious of two things. First, I was conscious of the wonderful patriotism of the unprivileged Negroes of the Mississippi Delta. In all the trip no man ever suggested that the Negroes would not do their part in every war enterprise. In every community I heard stories of their self-sacrifice, of the amount of Liberty Bonds they had bought, of the amount of Red Cross money they had given, and of their willingness to send their boys into the camps.

"I was conscious moreover of a wonderful unity which had come to these Delta communities. As white and black crowded to hear of the war they were not race conscious. For the moment something greater than race had been laid upon their hearts and as one man the peoples of these communities stood to face the great task. Was it strange that many said, 'Surely the war has brought us here in the South one good thing at least. We shall never again have the race suspicions and misgivings that have too often marked the previous years. The Negroes have surely demonstrated their right to a larger and better place in our life—to a man's place, for they have played a man's part in the war.' This feeling was genuine and general."¹

¹The World's Work, July '23, pp. 275, 276.

The Negroes did "play a man's part in the war." Their record was one of which any people might well be proud. Negro soldiers as individuals and as organizations proved themselves worthy of the flag under which they fought. Negro regiments as a whole were decorated for bravery, and deeds such as made the names of Johnson and Roberts famous add glory to the history of American arms. Bishop R. E. Jones tells the following incident:

"At an Armistice Day celebration in a Negro Conference in Alabama I related briefly the story of the Negro soldiers, and added that on that drive to Metz, the day before the armistice was signed, the Negro troops were the farthest toward the river Rhine of all the American troops, and the Negro soldier who fell farthest toward the river Rhine was the son of a Negro preacher, John A. Rush, a graduate of Gammon Theological Seminary. The boy himself was a college graduate, six feet four inches in height. I had held him in my arms many times. He grew to manhood as clean and as true as any woman. After I had told this story, and while we were singing 'The Battle Hymn of the Republic,' a preacher to my right came forward and asked that he might say a word. He began by saying that he was on the road to Metz that morning. He corroborated my story of how this young man, the son of John A. Rush, had fallen farthest to the front, and told how with his own hand he lifted Rush from the ambulance and remained with him in his dying hours. Just before closing his eyes, Rush said that he could not go home, but he could go to heaven.

"But I have not told you yet perhaps the most significant fact concerning this young man as he typified in his life the relation of the Methodist Episcopal Church to our people. This soldier bore the name of one of our bishops. Our ministers are fond of naming their sons after bishops of our church. The bishop was from New England; he was a familiar figure in the life of Boston Methodism. John A. Rush named his son Mallalieu. And there on the western front the name of Mallalieu was carried farthest in the drive on Metz. Is it not a romantic coincidence worthy of more than passing notice that Rush bore the name

of Mallalien? And that even away out there on the western front there was to be found a connecting link between this colored soldier and the Methodist Church? Methodism and the Negro, one and inseparable, now and forever!"

Not only on the field of battle, but, as Dr. Alexander has said, in the various activities at home, equally necessary to victory, Negro citizens demonstrated their patriotism. In camp, in hospital, in the Red Cross, in the purchase of Liberty Bonds, in every way they proved their loyalty. Nor should it be forgotten that when German emissaries endeavored to sow sedition and found fruitful soil among pacifists, aliens enjoying the protection of our government, and other traitors of various kinds, all of the Caucasian race, they appealed in vain to the Negroes. They were one hundred per cent loyal. They certainly deserved and had a right to expect better treatment than was accorded them in the antebellum days.

But what do we find? Are the promises fulfilled? Are conditions improved? Are abuses corrected? Is the Negro more generously treated? Are his rights as a citizen more carefully guarded? Has his toil, his sacrifice, his suffering been recognized? To these questions the observer has only one answer and this is in the negative. There seems to be a concerted attempt to belittle his services, to rob him of his laurels and cloud his reputation as a patriot. No one claims that every Negro soldier was a hero. It is doubtless true that out of the thousands of enlisted men taken from all conditions of life, many of them ignorant and most of them untrained, there were some who failed in the test. Is not the same true of recruits of every race? But the fame of the bulk of the Negro troops is secure.

There seems also a widespread jealousy of the treatment the Negro soldier received in France. In that nation no such foolish and un-Christian race prejudice exists as here. The French recognize the service rendered by the colored troops and suitably reward it. They are also accorded social recognition. The American Negro soldier was received on the same terms by the French as their own Territorials. This outraged the prejudices of the South. It was determined that nothing of this kind should be

tolerated here. For fear that the returned Negro might expect this, many Southerners resorted to uncalled for measures to let him know that he must keep his "place." Any sign of independence or self-assertion was excuse for violent repression.

While traveling through a neighboring State the writer met a young man who seemed the soul of kindness and courtesy, but who said that he would take a rifle and shoot any Negro upstart who dared claim in this country the same recognition which was accorded him in France.

In his widely reported speech at Birmingham, Alabama, President Harding quoted Mr. F. D. Lugad's article published in the *Edinburgh Review*: "Here then is the true conception of the interrelation of color—complete uniformity in ideals, absolute equality in the paths of knowledge and culture, equal opportunity for those who strive, equal admiration for those who achieve; in matters social and racial a separable path each pursuing his own inherited traditions, preserving his own race purity and race pride, equality in things spiritual, agreed divergence in the physical and material." He then said, "Here it seems to me is suggested the way out. Politically and economically there need be no occasion for great and permanent differentiation for limitations of the individual's opportunity, provided that on both sides there shall be recognition of the absolute divergence of things social and racial."

This is a platform on which it would seem every man who accepts the Declaration of Independence and has sworn allegiance to the Constitution might stand. But throughout the South this very moderate and conservative utterance received the sternest condemnation. Senator Pat Harrison of Mississippi is reported as saying, "The President's speech was unfortunate, but to have made it in the heart of the South, in some States of which the Negro population predominates, was unfortunate in the extreme . . . to encourage the Negro who in some States exceeds the white population, to strive for every equality with the whites is a blow to the white civilization of this country that will take years to combat.

"If the President's theory is carried to its ultimate con-

clusion, namely, that the black person, either man or woman, should have full economic and political rights with the white man and woman, that means that the black man can strive to become President of the United States, hold cabinet positions, and occupy the highest places of public trust in the nation. . . . I am against any such theory because I know that it is impracticable, that it is unjust, and that it is destructive of the best ideals of America." Senator Watson of Georgia condemned the speech as "unfortunate and mischievous." Senator McKellar, of Tennessee, characterized it as "ill conceived, ill timed, ill placed, and can serve no useful purpose." Senator Heflin, of Alabama, said: "There is no escape from the conclusion that absolute political and economic equality between the white man and the Negro means the wiping out of all color line in the partnership in business and in the election of Negroes to office over white people. Social equality is next door to such a humiliating and disgraceful policy. So far as the South is concerned, we hold to the doctrine that God Almighty has fixed the limits and boundary lines between the two races and no Republican living can improve his handiwork."

The utterances of these men may be considered as fairly representing the present sentiment of the South. From them it is plain that the South is resolved not only not to grant the Negro "social" equality, something for which in the Southern conception of that term the Negro cares little, but also to shut him out of all economic opportunity and political privilege. It is the old policy of repression, the determination to "keep him in his place." There is no recognition of his splendid services in the war when he cheerfully and bravely shared with his white comrades its dangers, sacrifices, and sufferings. The generous impulse which inspired the utterance which introduces this article passed with the impending crisis and the Negroes' part in the war has been forgotten. Even in the organization of the American Legion little or no provision is made for him. In the recent gathering at New Orleans he was relegated to an obscure position. The democracy for which he fought does not extend either its privileges or its protection to him.

But if the war left the South unchanged in its attitude toward the Negro it did not leave the Negro unchanged in his attitude toward the South, and indeed toward the nation. The Negro came out of the war a very different man from what he was when he entered it. The war helped him to find himself. It enlarged his world. It is no longer limited by the boundaries of the old plantation or country village. It gave him a vision of human rights and opportunities. The insistence that the war was fought to make the world safe for democracy impressed him as it did others. It also led him to think about his own relation to the outcome; to ask if he did not have as much concern in it as the Slovak or Lithuanian? Why should he risk his life to secure freedom for others if he was to return to political disfranchisement, economic inferiority, and denial of civil rights?

The Negro is no longer a clod, a chattel, to be trodden under foot by the careless and the cruel, to be bought and sold as the dumb driven beast. He has come to the consciousness of his manhood, to his worth as an economic factor in the world, to his rights as a citizen. This leaven is at work. While great masses of the race are still in ignorance there is a large and growing number who are intelligent, progressive, and determined to win due recognition for their people. The masses listen to their leaders and follow them. It is of utmost importance that these leaders be wise, of high moral principles and patriotic purposes.

The Negro is naturally tractable. Hitherto he has been submissive. He has endured patiently the hard lot to which he has been subjected. But this will not always be the case. If he was called upon to fight for the rights of others, he may feel called upon to fight for his own rights. They are not wanting who would incite him to violence in his resistance of injustice and wrong. This is an outcome to be guarded against.

During the war when German emissaries sought to sow the seeds of sedition among the Negroes their efforts absolutely failed. It is quite another thing when leaders of their own race appeal to them in the interest, ostensibly at least, of their own fortunes. The success of the Garvey movement is a sign. This man with his gospel of Africa for the Africans, his insistence upon race

assertiveness, his attempt to found an imperium in imperio quickly attracted a following of immense proportions.

This movement is important as a symptom rather than as effective force. It reveals the restiveness, the discontent with things as they are, the aspirations for relief from hard and unjust conditions. It proves that the masses of Negroes are responsive to any leadership which promises improvement. A very large number recognize Dr. DuBois as a leader. This man, a graduate of Harvard, a writer of note, editor of the *Crisis*, is insistent in season and out on the race demanding its rights under the Constitution. To some he may seem radical, but to certain elements among his people he is condemned as too conservative.

In a recent number of the *Crisis*, referring to the defeat of the Dyer Anti-Lynching Bill, he said: "Our duty is clear. And in order to systematize and concentrate our votes we must early in 1924 assemble in a national political congress—a congress duly representative of every locality—to decide on methods, ways and means." Prof. Kelley Miller, commenting on this, proceeded to enumerate certain organizations that should be included in the call. He was taken to task by the editor of the *Messenger*, the organ of a socialistic group of Negroes, who says, "It is significant that he scrupulously excludes the radical or left wing school of Negro thought . . . something must be seriously the matter with one's optics to-day when he fails to see the rising tide of radicalism among Negroes, as expressed by a definite and well-defined group."

That there is a "rising tide of radicalism among the Negroes" is beyond question. This group has a clearly conceived purpose, a definite platform, and is assiduously at work winning adherents. Something of the spirit which actuates these new Negroes may be judged from this characteristic utterance: "One side must give way—must concede. The Negro knows nothing else but concede, but he is getting d—— tired of conceding *all* the time." Is there not danger that the worm may turn?

It is reported from Moscow that the Third Internationale has adopted a resolution declaring that the Communists' campaign to bring freedom to the Negroes of the world should begin in

this country, "the center of Negro culture of the world." On the commission which drew up the resolution was a prominent American Negro. It promises to strive for the equality of Negroes and whites and for the full political and social freedom of the African race. It further says, "The commission will use all their power and influence with trade unions to admit the Negroes as members and if necessary the Internationales will undertake a special campaign to achieve this end. If these efforts fail the Internationales will organize special Negro unions to further the cause."

One does not need to be an alarmist to recognize the peril which is inherent in this situation. There is a call for wisdom and true statesmanship in dealing with it. Two courses are alike futile and dangerous—careless indifference or violent repression. The change in the Negro must be recognized. Sixty years of freedom, the leaven of schools, the experiences of the war have not left him as he was. He is no longer the easy-going, shiftless, unambitious, submissive individual he used to be. A new Negro has appeared, an intelligent, thoughtful, assertive Negro, who knows his rights under the Constitution and is determined to have them. This change in the Negro should not be ignored.

Violence is equally vain. It may succeed for a time but not finally. The revival of the Ku Klux, the whippings, shootings, burnings cannot stay the progress of liberated thought. Nothing is so irrepressible as an idea. The Negro has conceived the idea of equal rights as well as of equal duties under the Constitution and he will not rest until he is established in them.

A wiser policy will recognize this fact, will recognize the change in the Negro, the justice of his demands, and will, in the spirit of Christ, counsel with him, guide his thought, and in all possible ways cooperate with him in the realization of his aspirations as a man and a citizen.

No movement promises more for the future settlement of this difficult problem than the Southern Commission on Interracial Cooperation. The aims of this organization are clearly set forth in the following declaration: "We are a group of Christians, deeply interested in the welfare of our entire community,

irrespective of race or class distinction, and, frankly facing the many evidences of racial unrest which in some places have already culminated in terrible tragedies, would call the people of our own beloved community to a calm consideration of our situation *before extremists are allowed to create a condition where reason is impossible*. In no spirit of alarmists but with the clear vision of earnest men, conscious of the responsibility which a Christian democracy imposes upon self-reasoning and self-governing citizens, let us strive to meet our obligations in the spirit of Jesus Christ. . . . We are confident that by conferences conducted by the leaders of both races coming together in the spirit of Jesus Christ there will be an atmosphere of mutual confidence and wisdom, out of which shall come plans and enterprises for the righting of wrongs and the creation of fair and just opportunities for even the least of our brethren."

The response to this appeal has been such as to cheer every lover of humanity. In eight hundred of the thousand counties of the South, commissions have been organized and in a large percentage of instances are actively at work. Some of the best Southern white people, including governors of States, educators, clergymen, prominent citizens, both men and women, meet leading members of the colored race and face to face discuss matters of mutual interest. The results have fully justified the hopes of the most sanguine. In numerous instances difficulties have been smoothed out, misunderstandings explained, and violence averted.

If the spirit of this movement could become universal and man meet man as members of a common brotherhood, children of a common Father, citizens of a common country, the so-called Negro problem would disappear.

OUR RELIGIOUS READJUSTMENT

BENJAMIN BRAWLEY

Raleigh, N. C.

THE ninety-nine years between Waterloo and the German invasion of Belgium formed a period of industrialism that left its impress upon every phase of endeavor in the western world. Literature and religion, not less than science and invention, paid homage to the god of steel; and for the British Empire, with banners far-flung, the age of gold itself had come. By the middle of the Victorian era materialistic philosophy had crystallized into utilitarianism, and pessimism into fatalism of the neoromanticists. Well might discerning souls be anxious as they wondered whither England spiritually was drifting.

No man better perceived the shortcomings and the needs of his age, and no man was better fitted to lead his country out of the wilderness, than the author of *Past and Present*. Carlyle, however, was a contradiction. While on one hand he emphasized spiritual values, his theory of greatness on the other glorified force, and his hero was the direct progenitor of Nietzsche's Superman. How the general impulse worked out in the national ideals of Germany the world knows only too well. When so many complex forces are to be considered, one can not say that the Great War was to be accounted for wholly by a materialistic philosophy. He can assert, however, that this was very largely the case, and it is a fact that no country in modern times has better represented the perversion of learning than did Germany in the second decade of the new century. All the restless curiosity, the endless research, the painstaking effort, amounted only to this, that in the study of detail a great nation could absolutely ignore ultimate truth. Here were science, philosophy, art, military precision, but all these without any transcendent moral principle; and since the war, as we all know, we have had cynicism and pessimism but not idealism or inspiration.

The effect of all this on our religious thinking has been

incalculable. Within the last few decades materialism has endeavored to do away with every element of the mysterious and the supernatural, the miraculous and the divine; and for our faith in the risen Son of God we have been asked to substitute simply acceptance of a great teacher. This line of thinking has been seen in high places, and it is all the more effective because it has been put forth by men of engaging address, by men who were often earnest seekers for truth, and by men whose learning we were often forced to respect. A representative statement of their position was that of the general editor of a little series of books on "Modern Religious Problems" that appeared just a few years ago. Said he: "The acceptance of the doctrine of evolution by all intelligent and educated men has diminished the possibility of founding belief upon miracle or supernatural intervention of any kind. . . . The simple and amazing fact is that no religion can be accepted to-day because of the supernatural interventions by which it is supported." Here at least we have the advantage of a clear, direct, uncompromising statement.

A further result is that in matters of religion worldly standards too often prevail. "My kingdom is not of this world," said the Master; and his whole life on earth was devoted to showing how sublimely one might rise above the material. Nevertheless we have frequently sought a quantitative test, and the methods by which we have regained success, or even our success itself, will not always bear inspection. Even in the church too often a keen sense of ethical value has been lacking, principle being subordinated to expediency, and the methods of the marketplace being brought into the sanctuary. If some vital question of faith or principle was raised we have been told that sweet reasonableness demanded that it be not made an issue.

There is, however, something even more subtle and at times more far-reaching than this. With the closing years of the nineteenth century business and science worked together to place special emphasis on the so-called social sciences. We began to have a new concern about the working hours of men, the conditions under which they lived, their facilities for recreation and culture, upon social justice; and the institutional church bloomed. In

fact we began to have a new theory, that the church was not only a place of worship but also a place of entertainment. As an institution it became ambitious not only to save the souls of men, but to minister to every human need. Not unnaturally in striving to cover so much territory it did not always stop to recall that out of the heart are the issues of life. The Y. M. C. A. developed into a worldwide organization, with more and more emphasis on the forum, the game room, and the lodging house, but less and less and less emphasis on the "C." Our works have been sufficient, and our faith was left out in the cold. Christianity in general was made to dwell almost wholly on the Gospel according to Luke, a wonderful book and one that amply protects the divine nature of Christ, but whose real emphasis is on the Good Samaritan. It was not always taken in its fullness. Accordingly we are told more and more that creeds and dogma are of the past, that what a man believes or thinks matters little so long as he tries to be just to his neighbor, and that discussion of sin and salvation savors of outworn theology. Where the aim was primarily to get done things that men could see we need not wonder that we heard constantly the rattle of machinery. We have organization everywhere—boards, committees, and programs without end—programs of social service, of racial adjustment, of international conciliation. If any question is raised as to all of this good effort the social worker is astonished, perhaps even cynical, and he points to the hypocrisy and bigotry of the past, which we shall certainly not attempt to justify. "What are you going to do?" he asks; "here is a country of social unrest and flagrant injustice—of strikes and lynchings and the exploiting of the poor, a country where a man may be whipped to death on a prison farm or tortured with the sun and mosquitoes. What are you going to do in the face of this tremendous human need?" That is a legitimate question; any other emphasis may seem superfluous; and yet, without neglecting this, there *is* other emphasis.

The great shortcoming of such a rule of life as has been suggested is that it judges empirically and from the finite would endeavor to know the infinite. It may even leave the infinite out of account altogether. Such things as have been mentioned demand

the concern of every Christian; yet they are not ends in themselves but mere incidents of the Christian life. Because the programs did not always remember this they did not always work; witness the Interchurch World Movement. We earnestly wish that many of the things attempted had worked. The fact remains, however, that they did not. Something else, something fundamental, was lacking. When then Christianity was called upon to handle the vast moral questions propounded by the war, it found itself facing something very nearly like bankruptcy. The case could not have been otherwise. The bodies rather than the souls of men had been nourished. Somehow we had forgotten that it is the letter that killeth but the spirit that maketh alive.

The great need of to-day is not for a program; we shall never get a better one than has already been given to us in Matt. 7. 12. Our great concern now must be to get men to accept the program that we have. This can come only by the growth of unselfishness in their hearts. As long as they are selfish, mean, or unscrupulous, they are not ready in any large way to do the work of the Master, and they will not be ready until they learn the real meaning of his redeeming sacrificial love. We do not like to speak of sin nowadays because it seems old-fashioned to do so; but as long as any man flouts the law of God he stands in need of the transforming love of Christ, and our first duty is to lead him to the Divine. And as for our social impress, so far shall we be from being inactive that we shall be busy every moment of our lives for the promotion of the Kingdom.

Thus it is only by a new emphasis on personal religion, by firm belief in the power of Christ, that the world can be saved. The individual is to live the Christ life in the face of every possible influence. It is amazing in how many forms the old temptation comes, "All these things will I give thee, if thou wilt fall down and worship me." Against this word of the tempter the Master says only, "Ye must be born again," with the reminder, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." That is all, and yet that faith is sufficient both for the life that is and the life beyond the years.

RELIGIOUS LEADERSHIP AND SCIENTIFIC METHOD

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"WHAT are the facts?" is the motto hanging above the desk of one of our recognized religious leaders. His splendid life of Christian altruism and service bears testimony to the fact that he practices what his desk motto suggests. Theodore Roosevelt is reported to have said, "I have no real basis for recognition as a Scientist except that I want nothing so much as to be right." Would that every religious leader had this same passionate, continuous ambition in the search for Christian truth, as well as reliable and accurate methods in its use. The pages of history record the work and sacrifice of many lives whose convictions in the search for Truth were undaunted. Men have suffered persecution, endured lives of obscurity and isolation, that the Truth might be found, and when found, given to the world in its purity.

WHY RELIGIOUS EDUCATION NEEDS A SCIENTIFIC METHOD

The religious forces of to-day are beginning to recognize that if Christianity is to be perpetuated and made vital to succeeding generations it is very essential that an effective and trustworthy method be developed. There are various reasons why we need a scientific method in religion: In the first place, we are finding it impossible to present the Christian message by the utilization of authority and tradition as was very frequently done in times gone past. Facts coming to us from preceding generations and centuries, pertaining to conditions of society not existent to-day, need to be carefully evaluated before they can be made significant to the life of to-day. It seems to be the opinion of many that research work in Palestine and other countries has just begun, so that entertaining the position that everything pertaining to the Bible in its presentation to the work of to-day is practically settled is far from the facts. Educational interest in Palestine has also

increased very rapidly the last few years. Schools for research and excavating expeditions pertaining to the Bible as well as other investigations, point to the fact that much is still to be made available for our study. In addition, changing modern lives and conditions are demanding that Christian truth be made intelligible and practical to youth as well as adults.

In the second place, we are finding that the very nature of human nature to-day demands that standards of morality and religion be subjected to as careful analysis as those in other fields of endeavor. This spirit of science (not restlessness) is becoming so prevalent that our church schools must readapt their methods if religious and moral sanctions are to command the respect due them.

Our third reason, a corollary of the second, reminds us that we use the same mind and body in the learning process whether it be in the public school or religious school, in business or religious life. Successful learning requires about the same dispositions of mind and heart in the study of the three R's as in the study of the fourth R (religion). Use of percepts, concepts, imagination, memory, etc., are common to both. Careful methods of class-room scrutiny when once learned in secular life cannot be dismissed as futile practice in religious procedure.

In the fourth place, the very fact that our Protestant forces have failed to recognize the importance of religious education makes it all the more immediately imperative that in the redefining of our aims, in developing adequate principles and methods, and creating adapted curriculum material, we should proceed cautiously by utilizing accurate methods.

In the fifth place, while religious knowledge may be in part the test of Christian experience, we are more concerned that the principles of Christianity function in vital living. The routine of one's vocation, as well as the choice of ideals and hobbies, must all be looked upon as the expression of the Christian's choice activities. This emphasis upon conduct, so often overlooked in the past, points to the need of new methods if Christianity is to be adapted to such procedure.

Finally, if the above factors are important, it means that the

rational faculties of youth as well as adults must be trained. *Critical thinking and reasoning along wholesome and constructive lines in religion is an attitude of mind resulting in a corresponding method which can come only as a result of study and training.* No present religious leader, or one aspiring to be, ought to fail to be able to give "reason for the hope that is within him."

WHAT SCIENTIFIC METHOD IN RELIGION IS

We are all concerned that the priceless religious values of life be made known to those who earnestly and intelligently seek for them. There has been a great deal of misunderstanding relative to what science is. Such differences of opinion have often resulted in unpleasant experiences. Without hasty conclusion, and avoiding lengthy detail, can we not say that "*Science is a systematic and careful study of the facts in a given field*"? This means that any field will bear investigation, be it religion, politics, history, agriculture, natural sciences, etc. All of the facts bearing on a problem should be carefully investigated and gathered. Our concern is that the data be gotten from firsthand sources if possible, and second best from authorities who understand the process as well as the aim of the study. After the facts are carefully gathered the task of *analysis* begins. This is a systematic evaluation and study of the facts to discover the relative importance of the factors involved. Another very important phase of our method is the resulting conclusion of the facts in organized form. This process we call *synthesis*. What do the facts tell us? Avoiding all preconceived notions, prejudices, dogmas, exaggerations, this part of our scientific method says, *let all the facts be known, and let them speak for themselves; not reading meanings into data, not drawing out meanings unwarranted, BUT SIMPLY SAY*—what has this newly discovered truth to offer? Later we shall consider the testing of this truth. Sufficient for the present, is that truth must stand the test of experience.

Charles G. Finney, an open mind of the past century, illustrates in his own way what he must have meant by Scientific Method in Religion. In his *Lectures on Systematic Theology*, originally published in 1846 and more recently by the George H. Doran Company, Mr. Finney amplifies his generous Christian attitude, revealing a view of truth that is hopeful,

refreshing, and optimistic to those who are willing to diligently search for Christian truth, and then use it intelligently. "I have not been able to stereotype my theological views, and have ceased to expect ever to do so. . . . The discovery of new truth will modify old views and opinions and there is perhaps no end to this process with finite minds in any world. True Christian consistency does not consist in stereotyping our opinions and views, and in refusing to make any improvement, lest we should be guilty of change, but it consists in holding our minds open to receive the ways of truth from every quarter, and in changing our views and language and practice as often and as fast as we can obtain further information. A Christian profession implies the profession of candor and of a disposition to know and obey all truth. It must follow that *Christian consistency implies continued investigation and change of views and practice corresponding with increasing knowledge.* . . . For I say again that true Christian consistency implies progress in knowledge and holiness, and such changes in theory and practice as are demanded by increasing light."

In other words, to sympathetically hope and endeavor that the Christian leader thinker, as well as the unbeliever, may come to an intelligent appreciation of God's world, rich in undiscovered wisdom and knowledge, as well as abundant with working truths, sufficient to make our thinking Christian prepared for efficient leadership—this is the goal we have in mind in the suggested process of scientific method which we urge our religious leader to utilize.

In order to apply this general method more specifically, we will now proceed to state a few of the most important attitudes of mind that a scientist in religion expresses in the pursuance of his Christian duties as a religious leader.

ATTITUDES OF A RELIGIOUS SCIENTIST

1. *Christian tolerance.* We would exclude from this category that kind of liberality that is characteristic of loose thinking; also, that liberality or friendliness exhibited toward everything because one does not believe anything very deeply; and also that liberality of spirit which makes a man cordial to all points of view because he has not sincere loyalty to any. Even though one may disagree with a point of view, one's Christian grace and dignity should compel an attitude of cooperation and cordiality. A few years ago at Atlantic City, when our Baptist Church leaders were

having some difference of opinion, they adopted this slogan, "Agreed to differ but resolved to love." Can we not as Christian brothers go one step further in exemplifying a proper attitude of Christian tolerance by saying, "*Willing to disagree if necessary, but resolved to love*"?

"I will not quarrel with you about opinions," says John Wesley in expressing this attitude of Christian tolerance. "Only see that your heart is right toward God; that you know and love the Lord Jesus Christ; that you love your neighbor, and walk as your Master walked, and I desire no more. I am sick of opinions; I am weary to hear them. Give me a solid, substantial religion; give me a humble, gentle love of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinions they are of. Whosoever doeth the will of my Father in heaven, the same is my brother and sister" (John Wesley's Creed).

If Jesus was so tolerant that he drew such men and women as diverse in their ways and thinking as Samaritans, Greeks, Romans, Judeans, Syro-Phœnicians—practically all types of races in his day—why cannot religious workers of to-day follow his example? If Christianity means anything to us, it cannot be less than the spirit of *tolerance*, which is inclusive and loving.

2. *Openmindedness*. Charles G. Finney has already told us his fine Christian emphasis on this virtue. To be continuously on the search for new truth in an unbiased manner is an attitude of mind hard to maintain. Many folks are looking for more and new information, but they usually seek only that information that confirms old and well-established convictions, traditions, or their choice loyalties, etc. This characteristic admonishes our religious leader to be unbiased. John Robinson, pastor of the Pilgrim Church, did not entirely agree with the decision of many of his church members to set sail for America, but upon their departure, knowing that he was to remain in Holland, offered these words as his farewell: "I am persuaded that God has yet more truth and light to bring forth from his word." This generosity of attitude toward things, peoples, and thought suggests the openminded outlook on life that our religious leader should possess.

3. The religious scientist is a *diligent worker*. The discovery of anything implies search whether the finding is accidental or intentional. With the religious workers it can be nothing less than what the choice scriptural verse suggests, "Give diligence to show thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth" (2 Tim. 2. 15). To our religious leader we frankly say: "Learn everything you can about life, study every subject, and never dodge facts or fear the truth. When you have learned all you can about yourself, about the Bible, about the history of religion, and about the universe itself—you will probably come to this conclusion: A world as great as ours must have come from a source vast enough to create such greatness. It must have come from a wisdom wise enough to plan out such intricate adaptations. It must have come from a Creator fine enough to make life move up and not down, good enough to send us a personality like Jesus Christ."¹ Industrious study and reasoning do not drive us away from God but, on the other hand, simply give us more of God and spiritual values as a working basis for religious leadership. A thorough study of scientists, even in material fields, confirms this position.

4. The true religious scientist is *reverent*. Kepler, the famous astronomer, when observing the movements of the heavenly bodies, exclaimed, "O God, I only think thy thoughts after thee." The discovery of truth is sacred whether it be new or old. Effort and application, characterized by individual and group resistance, suggests the price often paid for the discovery of truth. Martyrdom, suffering, exile, follow in the trail of this search. The religious radical, however, should remain in the laboratory until he has learned the eternal and human values of the new truth in the light of all known truth rather than its destructive implications which may possibly rest upon ignorance or partial truth. Any theory of mating, for example, which disturbs that sacred institution, the home, had better have the new structure efficiently demonstrated that a better society will be the resultant, before it tears down the homes that have conserved the best values of society. Likewise, any theory that condemns the church destructively, and

¹J. G. Gilkey, *The Christian Century*, January 17, 1924, p. 78.

especially from a negative standpoint, without offering a tried substitute that will better minister to the needs of society, must be classed with the irreverent, visionary, and impractical, because upon a more complete investigation, it will often be found to rest upon dangerous half-truths. Until the new truth, therefore, becomes established, our reverence will remain positive and vital for the old.

5. We must not overlook the *adventuresomeness* that is so characteristic of real leadership in religion. Whether it means privation, isolation, sacrifice, embarrassment, or large investment of capital in the hope of discovering new methods—this characteristic must be one of the dominant ones if progress in religion is to be assured and Christianity (its message) is to be adapted to the spiritual needs of the world. To the leadership of to-day and the future we would say: "You are not here to lie prostrate in the dust accepting weakly what misfortune thrusts upon you, and calling it stupidly the inexplicable decree of Providence. You are here to work with God, and let God work through you until at last these disasters—as much a tragedy for God as for men—are forever wiped away. You are not here to accept disease and death, but to join God's crusade against them. You are not here to watch men endure pain, but to help them find a way to escape it. You are not here to see a hideously cruel social order perpetuate itself, while men say that there will always be poverty, always be unemployment, always be strife and war period. You are here to fight these things—fight them with a God who has always been fighting them, and who has forever been dreaming of a world redeemed at last from the horror of poverty and the agony of battle."²

6. The religious scientist is *humble*. True scientists recognize the limitation of their field of inquiry as well as their own mental limitations. In any field of investigation errors are very probable, especially where few precedents prevail to serve as norms in the experimentation. These with other limitations should serve to make the scientist *humble*. Tennyson expresses this attitude of humility for us:

²J. G. Gilkey, *The Christian Century*, January 17, 1924, p. 80.

"What am I?

An infant crying in the night;

An infant crying for the light;

And with no language but a cry."

7. The religious scientist possesses an attitude of *personal responsibility toward the world and its peoples*. Duty toward life and opportunity to serve go hand in hand. The noted medical missionary, Wilfred T. Grenfell, in one of his lectures made this statement: "In my work at Labrador, if I knew that in binding broken bones, and in ministering to those pioneer souls, I could not speak a good word for Jesus Christ, I would never go to Labrador again." This attitude is what distinguishes him and his message of service from the mere adventure of other explorers. Peoples live there, but what of that to mere explorers? Grenfell would say, "I am duty bound to serve those folks."

8. A *sacrificial attitude* seizes the true religious scientist. Galileo when racked until his body was nearly dismembered, reaffirmed the truth as he saw it. "The earth does move." To discover cures men have inoculated themselves with the germs of deadly diseases; others have sacrificed everything to destroy popular and ancient fallacies about the church or some mistaken type of religious experience that Christian truth as they saw it might be given to the world.

"Not a truth has to art

Or science been given

But brows have ached for it,

And souls tolled and striven."

(Author unknown)

9. The religious scientist *aims to interpret facts accurately*. He will never be found reading meanings into biblical content that are not warranted by the facts (eisegesis); nor will he ever be found trying to get meaning out of the Bible when the facts do not justify it (exegesis). Our scientist will permit the facts after they have been carefully analyzed and synthesized to speak the truth for themselves.

10. While this characteristic has been partially implied (in 7, 8) we are very much concerned that an *attitude of love for*

humanity will always be in evidence. Life is divine. Every individual has the spark of the divine in him. No life will be carefully sacrificed in the search for new truth, even when the quest has some promise of a richer religious experience, if in that pursuit there is some possibility of the individual losing the religious background he already has. No limited understanding of religion will be shamed by a Christian scientist. A true scientist's love leads him to *respect, admire, worship, serve, and search*.

The above attitudes of the religious scientist have been purposely stated in the form of principles. They may seem to represent religious workers at their best. They also mean that if an individual in his religious living conscientiously seeks the highest and the best, even though he has reason to expect his life will become richer and more useful, he must never forget that dangers beset him.

THE NEED OF A RADICAL PROTESTANTISM

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THERE is a great restlessness in Protestantism. Mr. Glenn Frank, editor of the *Century*, says that Protestantism is becoming self-conscious. This restlessness and this self-consciousness are probably due to the fact that modern Protestants are awakening to the inadequacy and inconsistency of the Protestant position of the past.

Dr. William P. Merrill, in a strong and striking article in a recent issue of *World's Work*, argues that Protestantism can no longer go forward with the program of the past. It must become either more radical and outspoken or it must yield to the claims of Rome. His article has the significant title, "Protestantism at the Cross Roads." In this article, it seems to me, Dr. Merrill has given expression to some of the thoughts and feelings that have been quietly entertained by many Protestants for some time.

It is in the June number of the *Century* that Mr. Frank's article appears. He gives it the title, "Where is Protestantism Going?" In the course of the article, he inquires whether Protestantism will return to Rome, Athens, or Jerusalem. According to Mr. Frank, historic Christianity contains the results of three great influences. The influence of Rome was in the direction of a vast and authoritative ecclesiastical organization and a standardization of belief which left little freedom for thought adventure except in the cases of exceptional mystics and saints. The influence of Greece was in the direction of a metaphysical explanation, doctrinal definition, and speculation. He thinks of Jerusalem as furnishing whatever was contained in the original religion of Jesus before the organizing genius of Rome and the speculative genius of Athens acted upon it. He points out the fact that Protestantism is cumbered with dead issues and declares that it must attain a larger unity of thought and action or suffer a decreasing influence.

The essential difference between the Catholic standpoint and the Protestant standpoint lies in the difference between the doctrines of authoritarianism and private judgment as the bases for religious sanctions. The authoritarian position recognizes the validity of a settled system of belief, once delivered and unchanging, in the custody of divinely chosen agents governed by an infallible divine direction. The private judgment theory of the interpretation of religious experience holds that every man should be left free to determine his own thought of God and the religious life according to the data of personal experience. Those are the respective irreconcilable positions of Catholicism and Protestantism stated baldly and flatly.

But as a matter of fact the Catholic has been holding his view wholeheartedly and consistently while the Protestant has held his fearfully and inconsistently. The Protestant has at the same time insisted on the sacred rights of private judgment by the worshiper and has sought to retain some of the crumbs of authoritarianism. He has rejected the infallible church with its infallible Pope but held on to an infallible book which was adopted by the church whose infallibility he denies. And he insists upon the right of private judgment on the part of the worshiper in the interpretation of this infallible book. He is afraid to turn loose of the floating piece of external authority and swim for himself in the wide and billowy seas of spiritual experience. But may we not ask in all honesty, What is the sense of having an infallible book of religious life with only fallible people to interpret it? You can have, then, only confusion and division with reference to a supreme authority whose utterances nobody is recognized as being fully competent to interpret. If you have an infallible book with a recognized infallible interpreter, you have a consistent combination. But if you have an infallible book without an infallible interpreter, you have something utterly useless for the purposes of religious authority. And let me suggest that if your infallible book of authority has been adopted by a decree of the church, you have the presumption to face that the authority of the church is above the authority of the book. My point is that Protestantism cannot logically hold on to even the

shadow of dependence upon external authority in religion without giving up its fundamental principle of the right of private judgment. I am not charging the Protestants of the past with intellectual cowardice; but I do assert that just as soon as we recognize our inconsistency and do not correct it, we are guilty of intellectual cowardice.

May I suggest further that the real goal of all reactionary movements in Protestant Christianity is a return to Rome. The Oxford movement was such a movement and it landed John Henry Newman in the Roman Catholic Church. The only reason that it did not land all the other leaders of that movement at the same place was the fact that either they did not have the courage to follow up the logic of their position or they changed their convictions. The Fundamentalist movement of the present time is in the same direction. It is a defense of external authority in religious thinking and it leads straight back to the gates of Rome.

The Reformation was an uncompleted rediscovery of original Christianity. It started out to cleanse Christianity from its impurities, to remove its corruption, to give it a chance for life according to the design of its Founder. The most unfortunate event in the history of Christianity was the conversion of Constantine. This enthroned Christianity in the seats of the mighty, compromised it, paganized it. What the Protestant Reformation started out to do was to release it from the shackles of tradition and to remove the accretions of pagan superstition. It stopped half way in the process. The thing that is supremely needed now is to strip the Christian religion of the results of Greek and Roman influence and get down to the simplicity of the original religion of Jesus Christ as it existed in the days of the apostles. This must be the starting point in a reconstruction of the Christian religion. Just as in philosophy we must go back to the Greeks, who thought in straight lines philosophically, to get our bearings, so must we in the Christian religion return to foundations for a correct orientation of Christian faith. If this is reactionism, it is a radical reactionism that goes beyond the demands of a traditional orthodoxy.

When we have arrived at the foundations, we may be able

to retain and use in adapted form some of the contributions of Greece and Rome. We can use some of the rational principles of Greek philosophy, but we must not allow them to enslave and bind the free thought of the future. We may use such of the organization ideas for ecclesiastical government as will effectively institutionalize the eternal ultimates of the Christian message in a way that will not interfere with the expansion and adjustment of its fluid life.

Why should there be any reluctance at a complete break with the idea of dependence upon an external authority in religion? I maintain that the notion of the necessity of such an authority is itself a superstition.

The greatest fact of the Old Testament is the ministry of the prophets. Nothing compares with it in spiritual significance. The sublimest religious conceptions were in the messages of the prophets. The high peaks of religious inspiration were attained in their writings. The spiritual power of Judaism reached its climax in the prophets. And the glory of the prophetic ministry consisted in the fact that it was unbound. The prophet recognized no authority but the Spirit of God speaking in the inner recesses of his human personality. His final arbiter was his own free spiritual relation to God and his own untrammelled experience of communion with God. He was subservient to no ecclesiastical authority. He was spiritually free. It is always so in religion. The heights of religious experience cannot be reached without complete religious freedom in thought and in life.

The position of the Quakers as to religious authority is unassailable. They hold that superior to custom, superior to tradition, superior to prevailing opinion, superior to the Bible itself is the fact of one's own personal experience of communion with God. The supreme thing in religion is a man's own religious consciousness. The active presence of the Spirit of God in divine manifestation is, of course, assumed in this doctrine.

Not unlike the Quaker view is the Methodist doctrine of "assurance." The assurance is not an assurance on the basis of a recognized and trusted external authority but an assurance based upon the inner testimony of spiritual experience. John Wesley

had his life revolutionized when his heart was strangely warmed. He died declaring the supreme worth, not of a God of tradition, a God of theological speculation, or even the God of the Bible, but the God of experience. Such was his last expression, "The best of all is God is with us!"

And, then, we cannot set aside the verdict of private judgment, however hard we try. However far man may wander in his search for God in the universe outside, he will always gather from inner sources for the endowment of his God. Finally he will come back to his own inner life for perfecting the divine concept. This is not a denial of God's initiative in manifesting himself. And it is in complete harmony with the scriptural doctrine of his manifestation. When God was not discoverable in the earthquake, wind, and fire, he was disclosed by the speaking of a still, small voice that sounded within. What our own heart tells us we believe in the depths of our souls, regardless of outside pressure.

But how can the radical Protestant offer a defense for the faith that is within him? What will be his defense?

He can reply, in the first place, that he stands on the universal ultimates of Christ's teaching which need no support from an external authority. They are self-evidencing. They carry their own authority. Their appeal is to man's moral and spiritual life. He believes them because his own soul echoes their truth.

In the second place, he can reply that he is not afraid to trust the unfolding of truth. All truth is God's truth. All truth is eternally sacred and not to be feared but embraced. And if he should miss the truth he is in no worse case than the man who might miss it by trusting to authority.

Finally, he has the everlasting liberty of accepting either ancient or modern ideas according to private judgment. The thing that entitles an opinion to consideration is not the fact that it is old or that it is new but the fact that it is supported by evidences of its probable truth. He resists the restrictions and labels of standardized opinion, maintaining the sacred right to think for himself. And the test of his Christianity is not in whether all his opinions are absolutely correct, but in whether he has the spirit of the Lord Jesus Christ.

THE INFLUENCE OF THE PURITAN ON AMERICAN LITERATURE

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IT should be evident, I think, that no single contribution to our national life has been weightier than that of the Puritan. Even such truculent critics as Mr. Mencken, however caustically they may vent their prejudices against the Puritan, pay by their very strictures a left-handed compliment to his influence. Deprecate that influence they may, but deny it they cannot—none but a Puritan nation could pass an Eighteenth Amendment.

How came about this ascendancy of the Puritan? Is it by mere accident that our national character bears his impress? A moment's reflection will convince us of the contrary. Many and various as have been the racial elements commingling to create the American character, that character remains after all predominantly Anglo-Saxon. The reasons why this should be, we have not the time here to canvass, but surely the fact is patent. Once we recognize this fact, the explanation of the Puritan ascendancy is not far to seek; for the qualities we call Puritan are of the essence of the Anglo-Saxon genius. There is need of only the most cursory exploration of the Anglo-Saxon literary remains to reveal the moral earnestness, the stern sincerity, and the almost somber seriousness, as well as the severity and, we must add, the narrowness, of our Teutonic forbears—all qualities which come to their natural fruition, their ripest expression, in Puritanism. If these qualities had an intenser development in the New England than the old, we may largely account for this by the homogeneity of the early colonists, welded together in the flame of like religious enthusiasms—for from the perspective of three centuries the differences between Pilgrim and Puritan are seen to be in the main superficial—and by their insulation from those continental contacts which were constantly mollifying English Dissent.

Enough has perhaps been said to indicate that American

Puritanism was no isolated phenomenon, but the natural expression of a racial heritage. In order, however, fully to appreciate the weight of the Puritan's influence, it will be necessary to inquire a little more intimately into his way of looking at things; for with a degree of definiteness far greater than is usual in such matters, all of his activities are traceable to his philosophy of life. This of course means his religion. Religion lay at the very core of the Puritan's existence. So unreservedly did he consider his religion the paramount concern of life that only in its light can even his political ideas be understood. It is obvious, therefore, that only in its light can we arrive at any adequate understanding of the literature produced by him and by those who came under his sway; for literature is in a peculiar sense the record of men's bent in feeling and thinking. As a man thinketh in his heart, so assuredly will he write.

If any one word could sum up the Puritan's attitude toward not only religion but all things else, that word would be Hebraic. It was, of course, precisely because of his Hebraism that the Puritan came to give our national life so much of its best, to be so largely responsible for its essential moral sanity. Like the Hebrew, he had a deep and abiding sense of the personal reality and nearness of his God. With the same spiritual intuition, he too interpreted the common things of every day in terms of the divine; when others said it thundered, he said an angel spake. To him, as to the author of Job, this world was a battleground whereon invisible spiritual forces waged ceaseless war for the soul of man; he, too, had the profound realization of eternity impinging upon time. The Hebrew's passion for social righteousness and justice was also his, and in his attempt to translate his ideals into civic practice he likewise endeavored in his way to set up a theocracy. It goes without saying that he had the uncompromising Hebraic attitude toward sin, and that his loyalty to his convictions was indomitable.

Puritanism, however, had also its significant shortcomings, and here, again, the scrupulous critic might point out the Hebraic parallel. Like the Hebrew, the Puritan at times manifested a naïve sense of proprietorship in God. With an exaggeration of a

Hebrew tendency, he was inclined to conceive of the divine omnipotence and omnipresence, and the workings of the supernatural, in a fashion somewhat too narrowly materialistic and even trivial; the same type of mind that produced *Pilgrim's Progress* and *Paradise Lost* produced also the witch trials of Salem. Like the Hebrew again, he had a failing for formalism; although stoutly rejecting ritual, he yet conventionalized both his practice and his creed. Further, along with his abhorrence of sin went an insistence that his own definition of sin be regarded as final; and along with his fidelity to his convictions went an insistence that everyone else hold the same convictions. The natural consequence was the framing of grim laws banning even the most innocent gaiety, enforcing church attendance, and regulating even the most intimate details of daily life.

We have, however, not yet touched on that phase of his religion which to the Puritan seemed most vital of all, namely, his theology; for he had a passion for the speculative aspects of religion. In that theology there were a number of tenets, but one master dogma so conditioned them all that one might almost say that the Puritan creed consisted of it alone. This cardinal doctrine was the sovereignty of God, a sovereignty conceived of as so absolute and circumstantial that there could be no least act of a man's life without the divine foreknowing and forewilling. As a necessary corollary, a man's salvation depended in no way upon his own free acceptance of the Christ, but wholly upon the exercise of the divine grace in choosing him. To allow man's freedom, it was feared, was to limit God's power. Of his sovereignty God was represented as being very jealous. The heinousness of Adam's sin lay largely in its outrage of that sovereignty, a slight which God was still occupied in "avenging." The Puritan sermons consequently dwelt much on punitive justice and but little on redemptive love; a usual theme was the physical torments of the lost.

A faith based so primarily on creed is likely to be cheerless. And so with the Puritan. Like the Hebrew again, he had in him a deep strain of mysticism, by reason of which he had rare moments of beatific vision and ecstatic rapture. But he had more frequent hours of agony, for the Hebraic certainty was not his;

at the very heart of his religious experience lay uncertainty. He was never really sure of his calling and election. True, there was the witness of the Spirit, but there was also the deception of the devil—what seemed to be the witness might be a satanic delusion. So the Puritan indeed groaned and travailed in spirit. Of the joy of the Lord, as of the joy of life, he had all too scant a share. An incident related by Cotton Mather in his *Magnalia* is illuminating. One Thomas Parker, a minister, was in his study at work on his discourse for the coming Sabbath. Hearing his relatives "laughing very freely" in the room below, he came down to reprove them. "Cousins," he said sternly, "I wonder you can be so merry unless you are sure of your salvation."

With his faith so austere and even gloomy, one can readily see how natural it was for the Puritan to lean toward intolerance, for austerity and tolerance are seldom yokefellows. However, it was never any part of his purpose to establish freedom of worship; all he sought was freedom to carry out his own ideas, in trade and government as well as in religion. To Roger Williams, the Baptist, belongs the glory of having founded the first colony allowing genuine liberty of conscience. One might also suppose the Puritan to have been chill of heart and unsympathetic. But such was not at all the case. Indeed, he displayed far more mercy toward sinners than his theology attributed to God. When disease appeared among the brutal sailors of the *Mayflower*, who were wintering comfortably in the ship, the Pilgrims tenderly nursed them; when the hostile Indians were smitten with the smallpox, they cared for the living and buried the dead; when a ship in distress put in for aid, they shared their scant rations, even at the risk of their own starvation. And they did all this despite the fact that their own little band was reduced by half during that first cruel winter. One might further suppose the Puritan to have been visionary and impractical. Religious fervor, especially when joined with other-worldliness, inevitably leads to mysticism; and the mystic is not generally a successful man of affairs. Now mystical the Puritan undoubtedly was, but he was also surprisingly shrewd in business. Massachusetts Bay was not only the most religious colony, but shortly the most prosperous; the Puri-

tan could carry a bargain as well as a psalm tune. In short, the Puritan character was composite, revealing quite as much of the unexpected as of the expected, and with no more consistency than human nature generally exhibits.

The Puritan, then, had certain very outstanding virtues, of so solid and impressive a sort and so deeply ingrained that everything he undertook would be sure to bear their stamp. And if he had equally ingrained prejudices, they were after all healthy prejudices; if he had his shortcomings, they were after all respectable shortcomings, almost in a sense laudable. His influence on our national life was sure to be in the main wholesome, as everything clean and pure is wholesome. His influence on our literature was sure to be equally wholesome.

The contribution of the Puritan to our literature was naturally to both its content and its spirit. Naturally, too, as time has gone on, the Puritan themes have been treated less and less frequently, until Puritanism is now a somewhat intangible factor, although still giving much of our literature its point of view and a certain spiritual tinge. But this refining process has indeed been gradual, for all the "classics" of the New England period, two centuries after the Puritan's arrival, were heavily in his debt for their subject matter no less than for their tone. The first settlers, of course, were not literary folk. And because of their enforced interest with practical concerns (they had borrowed large sums in Holland to finance their colony—and, wonderful to relate, paid everything back in ten years), what writing they might do would naturally be lacking in emotionalism; there would be little poetry and no fiction. Further, since the intellectual life of the colony ran almost wholly in the channels of religious speculation, the first formal literary works were bound to be either theological or didactic. Quite usually they were both.

As a voyager over perilous seas and a pioneer in a new land, the Puritan would naturally find in chronicles and journals his earliest outlet for that spirit of creative literary expression which is universal. Such productions, however, were never merely histories, for here again the Hebraic parallel holds; they were histories in the manner of Judges and Kings, with their chief

purpose the support of the thesis that God so rules all human affairs as to reward the righteous and punish the wicked with immediate and material recompense. At the head of these records stand Governor Bradford's *Mourts' Relation* and *Of Plimouth Plantation*, which were followed by Governor Winthrop's *Journal* and Samuel Sewall's *Diary*. All of these are full of the "special providences" and the "evident judgments" of God; typical examples are Winthrop's stories of how "one Gillow, a mischief maker, troubled the cowherd, and by the special providence of God two of his own cows got into the corn that same night and died from overeating," and how a ship's crew having refused to come on shore for Sunday service, their vessel blew up the next day. Another incident told by Winthrop furnishes a profound commentary on the Puritan conscience. It is that of the man not a church member upon whom in the middle of the winter night so came the conviction of sin that he leaped up from his bed with a terrible cry and ran out into the snow, kneeling at intervals to pray; his dead body was found next morning some seven miles distant. In passing it might be added that Winthrop and his wife have given us the pleasantest glimpses of the human side of the colonists, for the love letters passing between them when he was absent on journeys are among the sweetest and tenderest in the language.

The other literature of the colonial times was mostly in the same key. Some of it sounds amusingly modern. For example, only twenty-seven years after the Pilgrims' landing, Nathaniel Ward, in *The Simple Cobbler of Agawam*, is lamenting the passing of the good and pious old days, berating the women for their licentious dress, and rebuking the church for its lapse from the faith as delivered to the fathers. The most important prose works of the period are Cotton Mather's *Magnalia Christi Americana* and Jonathan Edwards' *The Freedom of the Will*. The former professes to detail the history of New England from 1620 to 1698; like Winthrop's *Journal*, its main object is to show the sovereignty of God by the presentation of "remarkable mercies and judgments." Although Mather may seem vastly oversuperstitious to us in these days, yet he was the only one who approached the

cases of the Salem "witches" in a scientific spirit; had he but had his way, probably none of the poor souls had been hanged. Edwards' work remains to this day a theological classic; nowhere has the strict Calvinistic position been better stated. Edwards is remembered also for his powerful but morbid sermon, "Sinners in the Hands of an Angry God."

A little verse was written in this period, nearly all of it religious and nearly all of it bad. The beautiful prose of the Psalter was horribly maltreated by being paraphrased into the wretched doggerel of "The Bay Psalm Book." The Puritan youngsters had instilled into them the subtleties of Calvinism even in the rude jingles by which they learned their letters in "The New England Primer." Michael Wigglesworth, in the Hudibrastic verses of "The Day of Doom," sternly portrayed the rigors of the judgment and the torments of the damned. Anne Bradstreet, ambitiously styled by her London publisher "the tenth muse lately sprung up in America," although she was not theological was yet dully didactic.

Such was the Puritan literature, certainly not great and yet deeply significant; for the moral earnestness of that literature and its intentness on the things of the spirit were to mark most later American literature. So, too, were its themes. Bryant, hymning in majestic pentameters the august solemnity of death or finding in the flight of a water fowl the assurance of a guiding providence, can be understood aright only against the background of his Puritan heritage; and this accounts also for the narrowness of his range and tells why it is that his heart never "dances with the daffodils." The same heritage conditions the New England writers. Nor is it any depreciation of its force to say that all of these writers were acted upon by English and continental influences; for they reacted to only such of those influences as their heritage had made them susceptible to. New England romanticism has in it only a chastened "Storm and Stress"; it derives from the Puritan Wordsworth rather than from the rebel Byron.

At the head of the New England group stands Emerson; and not alone, nor possibly even chiefly, for what he himself did, but also for what he inspired others to do. Now Emerson is

obviously a Puritan. The Calvinistic rigor has been succeeded by a gentler theology, but his affinity with his ancestral creed, even though he fancied himself in revolt against it, is revealed by his characteristic teachings: determinism, the immanence of God, self-reliance. Determinism is in the main but a philosophical way of putting the theological dogma of predestination. The doctrine of immanence is at base the same as the Calvinistic notion of special providences shorn of its crude materialism, spiritually refined, and enlarged in its application. The divinity of man logically follows, with self-reliance as its necessary corollary: rely upon your best self, for your best self is the expression of the divine. Even the "Transcendentalism" of Emerson—in its derivation of a strange compound of German idealism and Hindu mysticism—is Puritan in its ensemble; for the idealism came via Carlyle, and the whole was filtered through the New England temperament. Of course it is this Puritanism that gives Emerson his strength. It is his taproot, by reason of which his work, albeit fertilized from abroad, is no mere exotic, but the authentic product of the soil. He is able to present his message with such dynamic power because it is genuine.

Next after Emerson stands Hawthorne. His Puritanism is, if anything, even more marked. The problem of sin is his recurrent theme, as it was the recurrent theme of the Puritan theology. He treats this theme from every conceivable angle, in both his short stories and his novels. His maturest and fullest treatment is in *The Scarlet Letter*. Puritan in both setting and matter, this has been well called "the flower of Puritanism": a novel which is at once a realistic portrayal of manners, a subtle psychological study, a mystical romance, a historical interpretation, and a profound allegory, and, above all a work of consummate art.

The themes of the others of the New England school are generally similar to those of Emerson and Hawthorne. Longfellow repeats Emerson, with a dash of Poor Richard. Lowell also owes what is best in his thinking to Emerson. Whittier is so obviously Puritan (except in his theology) as to need no comment. If a Thoreau arises whose ideas seem not to conform to the Puritan models, a closer examination shows that the dissimilarity is super-

ficial; Thoreau's condemnation of society and his espousal of philosophic anarchy arise from what he conceives to be the failure of society to follow Puritan principles. Even when the themes are not Puritan, the spirit is. The writers of this group are not tainted with the heresy of "art for art's sake," but robustly announce their belief that the function of art is to enrich, ennoble, and elevate life. And another point that needs emphasis is the cleanness of their lives—a standing rebuke to those who would make the "artistic temperament" a pretext for moral decadence.

Of course the New England group by no means comprises all nor even our chief writers. And yet the appearance of that group is our most important literary phenomenon, marking as it does the only real "flowering period" of our literature and the emergence of its most significant school. That group naturally shows the most marked Puritan heritage, for the persistence of a tradition is of course most decided in its own milieu. But even outside that group the Puritan influence is in most cases scarcely less marked. With all due allowances for his rationalism, Franklin is at heart a Puritan. So too is Irving, for all his Augustan urbanity. As for Cooper, even his Indians are Puritan, although with a strong tincture of Rousseau.

The three writers whom I presume a consensus of opinion would acclaim our greatest, remain yet to be considered. I refer to Poe, Whitman, and Twain. To Poe, of course, Puritanism can lay no claims. In the theory and practice of both art and life he represents a reaction—or better, a revulsion—from the Puritan attitude. He is, I suppose, our most complete "romantic." For those who take their romanticism straight, who prefer their sweetness undiluted with light, Poe will always be an exemplar; there are others of us, however, who feel that much as he had, he lacked even more. Whitman's case is different, for unlike Poe he is many-sided: so many-sided indeed that he is often cited as an arch anti-Puritan. Whitman's Puritanism is manifestly not blatantly obvious, yet it is, I think, fundamental. His quarrel lies not with Puritanism, but with certain Pharisaical interpretations of it. With essential Puritanism he is in full accord. Many-sided as he is, he has a Puritan base. I have elsewhere discussed Whit-

man in some detail.¹ Space forbids dilation here. Twain is more evidently Puritan. True, the Puritan's religious urge was not his, and he had what the Puritan assuredly had not, the divine gift of laughter. But his moral earnestness, his passion for reform, and his fondness for preaching, all show his spiritual kinship with New England. He is a Puritan Rabelais.

We might, of course, go much further. Howells, we might point out, is a Puritan realist and James a Puritan aesthete, although his snobbery is certainly not Puritan. To come down to our own time, Lindsay is noisily a Puritan—a Puritan cymbalist, as Professor Phelps would say. Even Dreiser writes as though secretly harassed by a Puritan conscience. His very bravado hints at an inferiority complex. And so we might go on calling the roll. But enough has probably been said to justify the assertion that of all the contributions to our national literature that of the Puritan remains the weightiest.

A word might be said in closing about the recent disposition to gird at the Puritan and his legacy. In so far as such criticism is directed toward correcting the Puritan lack of symmetry, it is helpful; but it seems to tend toward an undue belittlement. Doubtless, the New England school was too obviously didactic, too eager to point explicitly the moral that should have been left implicit. Great art must be moral, because life, which it mirrors, is moral, but the highest art is never that which preaches. Doubtless, too, this school was deficient in the sense of beauty. Emerson's meters limped, his rhymes were imperfect; Lowell and Longfellow, especially the latter, had mastered technic, but beauty they on the whole infrequently attained, strongly as they yearned for it. In other words, Puritanism in its most characteristic expression failed to produce a perfect art. A perfect art, of course, will unite moral insight and the instinct for beauty in harmonious fusion. But we will do well to remember that of the two elements the first is vastly the more important, for only on it as a foundation can any enduring art be built. That he so clearly discerned this truth and so loyally served it, is the glory of the Puritan.

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PINIONS

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As their buildings scrape the skies, men's prayers fall short. As the means of travel become swifter, there is less committing of the way to God for him to bring it to pass. Once when a man had to walk he was ever beseeching God for guidance; now he depends upon his chauffeur. When we had but one suit of clothes we went to our closets for prayer; now that our wardrobe is full we go there for clothes. We make claim that we are trying to relieve God of looking after us; but there is a suspicion that our real reason is, we prefer to choose the styles ourselves. As the stock market strengthens, faith in God weakens. As the ticker on earth grows more loquacious, the lines that run to the skies fall into disuse. Once, when a man did not arrive on time, he said, "God's will be done"; now, he falls upon the conductor. There is such a thing as turning everything over to God while we go on a vacation; and then there is such a thing as giving Providence vacation.

Mystery holds our attention. When a man thinks he knows, he ceases investigating. Nothing stunts a man like cocksureness. Faith is the child of the uncertainties.

Fowls of the barnyard, that ever scratch in the dirt, lose their wings. With increase of reason seems to come loss of vision. When men go off traveling on trains of thought they often become strangers to God. The seers have not always been the cultured. The men who have lifted the world have rested the fulcrum on faith.

Geometry is good for engines, and arithmetic will help the architect of fortunes; but they are too clumsy for building the temples of the Spirit. Faith is sponsor for reason; but reason seldom introduces faith. Reason is too bulky and ponderous to ship cargo in the realm of the spiritual. Reason may crowd faith so hard that it takes to wings, but reason is affected too

much by gravity to fly. A man may give a reason for the faith that is in him; but he is ever at a loss to draw faith from the reason that is in him. Inferences spring from faith as fledglings from the nest of the eagle; but faith finds inferences too much hedged in by corollaries to rise in flight. When you can induce faith to settle down upon any platform there is immediate imprisonment. Faith can exist only so long as it is unstated. But the moment it is caught in a sentence it crystallizes into knowledge and faith is smothered.

Faith and wings are made for places where there is naught to stand upon.

Faith never asks credentials. We always know whom we have believed. We do not believe whom we have known.

Who is content with narrow horizons, bounded by a room, by a library, by a school of thought, by a page, has short sight. Who is content with little ditties loses capacity for symphonies. Who is content with caricature dies to art.

Thinking must ever press mystery to its lair in order to live. Gymnastics of the brain are as essential to strength as movements of the arm are to power of body. Who is willing to stand upon past attainment and settles upon conclusion in finality is mentally dead. You may now preach funeral sermons over his Macbeth and Hamlet.

Nobody may bound the cycles of the living soul. We set our bounds—not Fate.

Faith is substance. A great philosopher said it, and hung his conscience upon it. Others unthinkingly have been hanging their reasonings and travels and affections and futures upon it. They have done it instinctively. Inductive reasoning is fastened to reality back in the beginning by faith. It may be tardy admitting it, but the fact abides. Men will acknowledge they came from monkeys, but they will not admit their inductions spring from faith. However, the ancestry of ideas is secure: the tree of knowledge has its roots deep down in the dark; and as is the vine, the drier the desert the deeper run the roots. Faith begat experience; experience begat science. It is the normal formula. Faith, save to fools, is an Adam to whom all thought may point

with pride. And yet so good a thing as science is often enlisted against its parent.

Science has played blind man's buff with so many verities. We are chary of pinning faith to the scientist until the fact has been scrutinized and classified. The scientist has ever made a poor prophet. Women and children often see, where spectacled hermits dreaming on mountain tops or buried down in crypts in the twilight of a candle among books have naught but suspicions to exhale. Faith is a universal. The babe has it in purest essence; but age swings to it ships in time of storm. Women believe more than men, and crowd sanctuary more than men. Men have sought its endowments in times of stress and weakness.

The attempt to reduce religion to science is idle. The motive is good; the mechanics are hopeless. Were it done, much should we lose. There are such reaches of faith—we prefer the soul's ranges unhampered. They are the soul's preserves, and it has right to resent, prince it is, any reduction of estates. It may also object to squatters, pot-hunters, who think only of getting a living. We want more than a living—how soon the soul starves! We want places for dreaming and waking, forgetting what be dream and what waking. Faith is the first fact of the universe. It is substance: it is what stands under. The mystic is right: "Justified by faith, we have peace." Try it: it is its own credential.

There is fine direction, but not final settlement in passage of words. Hermeneutics, dogmatics, are but forms of knowledge. Faith will little of them, save for reference. Faith is a living thing—of the sunlight, not of the must of the cellar. Faith builds systems; not systems, faith. Faith may have its foundations; I know not; who has penetrated beyond it and can speak with authority but One? It is ultimate. Faith is the foundation. Faith has its peace—the only peace, and faith alone finds it. Knowledge revels in documents; they save from vagaries; they are guideposts to glory. But faith alone finds it. Given a fragment of God, you may piece out his sublime personality!

While science is digging up cities, faith is pushing across the sea to find an asylum. Science will preserve a mummy for-

ever, but it hesitates about living forever. It will form a monster out of a toe it digs up from the La Brea bitumen pits, but it is doubtful of fashioning an angel out of a feather that drifts down from the skies. It will preserve scrolls that contain the notes of the poets of antiquity, but it will never listen to the song that floats out of heaven. Culture gropes looking down into the earth: faith stands peering up into the heavens.

Science has sent its devotees into foreign fields, not to comfort the sorrowing and bring light to the benighted, but to observe the transit of Venus. Faith sallies forth into foreign fields, not for an incident of a few days, but for a life time, wholly in human interest. Science has established observatories on heathen soil; but its work is with dead atoms and distant stars: faith has planted hospitals and schools and churches for broken bodies, benighted minds, and submerged souls. Science has brought mummies from Egypt, but it has been to stock museums: faith plunges into the Egypt of to-day to humanize it and to vitalize it. Science brings medicine from India for the sick in Christendom; faith dispenses medicine in India for the gasping, terrified millions. Science dredges the seas of pagandom, names its birds and flowers, assorts its rocks, measures its mountains, exhumes its buried cities; but it seems forgetful of the efflorescence of human life, seldom sees the little children, nor hears their cry, is careless of its womanhood suffering and submerged, and offers not a ray of hope nor word of sympathy. Faith gives itself to the humanities, and then for its pains is criticized and sometimes sneered at by the scientist in his travels. The man who seeks for human need finds it; who delves for bugs is not disappointed.

Commerce goes to introduce its oils and automobiles, that it may send its dollars spinning back home, and the world seems willing to give its offspring for that important work; but it flinches from sending its sons and daughters to care for human need. The dead hand is upon history: the dead hand is upon science and literature. Books are sarcophagi of dead ideas. Libraries are vaults of confined thoughts. The dead hand is upon theology: the dead hand would strangle faith.

We worship the dead ancestors of our ideas. We are slaves

of precedent. Where was the precedent for Moses? Where was precedent for Paul? Where was precedent for Savonarola? Where was precedent for Wesley and Washington?

Epics inspire epochs! And then we fall down upon our prayer rugs pointing toward Mohammed, or Wesley, or Lincoln. We worship them and forget to catch their spirit. Three balls are more common in ideas than in money. We dote on the past and are afraid of the future. We trust to legs, because they are the ancient and accepted way, and will not lay out highways in the skies with pinions.

We are charmed by the exploits of pioneers and revel in tales of rangers; but we look askance upon noble souls who are pioneering paths in sociology and economics and theology. We smother our babies with the names of the ancients; but the prophets of to-day go a-begging for honors. We esteem names that have the marks of antiquity upon them. We prefer to tie up our babies with some graveyard character, rather than with a living-soul.

And yet who wants eggs that have the stamp of antiquity on them! Who wants ancient air, just because it is stale! Who wants meat that is able to crawl off the platter onto the floor! Who wants his cheese to go off on the hop-skip-and-jump! Then who would be servile to hoary ideas just because they are ancient!

It might be well for us not to deny wings, because we have suffered ours to be clipped.

If I have a bandage over my eyes, it might be well for me not to deny visions.

If you have your fingers in your ears, why should you deny voices?

If my east window be shut, it might be scientific in me not to asperse prayer!

Our latest knowledge is but last year's bark,
Where straying urchins cut their names and mark
The year, the month, engross the very day,
Which fills and fades and falls into decay.
Creeds are but corpses; dogmas, gluttoned tombs;
Books, worn-out ulsters, products of our looms.
Those passing through trite ceremonies tread
The hoary cemeteries of the dead;

But not for enterprise. A faith, that can
Be bounded by a prophet's span,
That moment shrivels to scant finitude.
A man can measure matter, never God!
Who is cocksure of truth may make a good
Contractor; but no architect doth brood,
Nor dream a new creation on that site.
Wing-room is necessary for high flight!
But bats can do much flying in a barn;
Barns are not made for flying, but for corn—
No matter howsoever you may pull down
And build you far the greatest in the town.
The habitat of wings is heaven's dome.
Science and poultry can be kept at home
By wire-netting just a few feet high;
But faith and eagles want the wing-roomed sky.
Faith loves to travel in the Milky Way;
But there feels tethered, if compelled alway
To take the same old path across the sky.
Faith needs a universe, unfenced, to fly.
And the fixed stars, far as they are away,
Impede faith's venturous wings, and often slay
The soul, ambitious, rising from the sod
Up to its one, instinctive, unseen God!

ANALYSIS OF SOME LIFE EVENTS

DIETRICH NEUFELD

Bluffton, Ohio

I AM going to tell about some events of my life which made an impression on my thinking, my feeling, and my character. All my experiences together have educated me probably more than all the teachers and educators I ever had.

I cannot enumerate all the events, but the cases I want to present are by themselves important enough, I believe, to aid a thinking man or woman in making certain practical conclusions.

Long ago as a very young man I took a bath one day in a river of my native country. Doing so, I fell in and could not reach the bank. I moved my hand, I tried to do as swimmers do, but all was in vain. I could not help myself although I had arms and feet like others who are good swimmers.

I went down, but after a while some one came and helped me, poor fellow, out of the water at just the right moment. The angel who had brought me out was a young man who just the same day had come to this place from about one hundred and fifty miles. I thought at first, and was very sure about it, God had sent this angel to save me. But after a time came questions. Was it God's intention to expose me to this danger?

Then I learned the young man had come home earlier than his fellow students because he had not passed his examinations. Now, that raised questions as follows: Maybe he had not done his work faithfully? What! it was God's will that he should be lazy and be released earlier to come home and to save me? Or should he have done his duty? And I became more and more convinced that he should have done his school work well. It was insolence on my part to think that this young man lose a year's credit merely because I was careless. There were still more thoughts about that problem.

But I saw at once clearly that I had hands and legs and brain to use as other swimmers do. I learned swimming and was convinced God gives us our talents to apply them.

After this introductory example I will tell about more complicated things.

It happened that I was in Germany at the outbreak of the war. I became a captive. At that time I was already deeply convinced of the need of change in the relations between the nations.

I suffered immensely, not only from my privations but far more from the world anarchy. I was sorry that mankind still differed so little from atrocious animals, killing each other, and I had no one to speak to about my ideas because Germany then had few of that type of people. The small group, I knew before, was dispersed.

So I began to write: to tell on paper my feelings, my thoughts of distress, my ideas. My diary looks really different from those of William II or of the vain Kronprinz, not to mention the iron eater Ludendorff.

It was in the year 1918. Germany had made a treaty with Russia, a treaty much more a burden for Russia than the Versailles treaty is for Germany now. I got excited because I did not see a termination of war between two nations but merely an armistice, an interruption of massacres. I needed somebody to whom I could express my full heart. So I wrote to a Russian student living in another city in Germany telling him my feelings and blaming the German militarism in connection with the above-mentioned fact.

It happened that somewhat later this letter was found in the room of my friend by German policemen.

Without misgiving, I was at that very time waiting for a doctor, as I felt very badly, being sick with the flu. But instead of him came a man with a helmet and arrested me without telling why.

I was placed in jail in a small town in which I found almost unbearable sanitary conditions. It was doubly fateful for me in my illness. I was spitting blood, nervously broken and mentally downhearted. I did not know why I was there. The only thing I perceived was that the Prussians had me in their power and I knew further that they had "verlernt alle Sentimen-

talitat," as said Bethmann-Hollweg, the German prime minister at that time, explaining that war cannot regard feelings. I wrote letters to the military board, as Germany was administered by military officers, asking for reasons why I was held in such undesirable conditions. But they did not deign to answer.

What was there to do? Sick, helpless, without friends, almost hopeless and in the background the endless war with a disturbed humanity—that was my situation. I felt very badly. But I did not wish to perish. I wanted still to see the end of the war, a day of light and joy, as I liked to imagine it.

The author awoke in me. I began to write sitting on a chair which had probably been discarded by human society, and at a table, with only three feet, which leaned against the wall. I created a new, another world full of love and joy. I was wandering with Lady Imago, my dearest friend at that time. She painted pictures before my eyes as follows: I am going through wonderful woods, like the beautiful Odenwald, and an aurora of deep red rays on the horizon, and Lady Imago tells me in her melodious voice about the beginning of the days of love and brotherhood, of real Christianity—not of that kind which blessed a successful war.

That was the impulse of a new hope, of new forces, of a new life. Of course sometimes came Lady Prudentia or even Lady Desperatio to trouble my harmonies. But I saw clearly that I had to use the service of Imago who is given to us by God to take advantage of her services.

After some weeks I was transferred to another jail where I had to endure a trial of a very inquisitory character. My letter and my confiscated diary did not agree with the German official statements and explanations.

To make a long story short: I had to stay in jail days and weeks and months. Remember it was 1918. Germans had not much food any more. They did not pay much attention to feeding a man in jail. It is hard to tell what I got to eat. It seemed I was condemned to perish. I lost my vitality. I became thin and nervous, I could not sleep. I had no rest going up and down the two or three steps of my small cell. The window had no clear glass and so I could not even see the blue heaven. I had almost

no books. Books like Kant's *Eternal Peace* were not permitted, although the Germans pretend to be proud of the great philosopher.

That was the most critical situation I was ever in, although after this, during the Russian revolution, I often met with Death, who seemed to have in mind to take me with him. My spiritual forces began to weaken. It looked dark around me. I could hardly find an exit. I felt something had to happen. For what should I wait? For an angel from heaven? Are we not fitted to do sometimes more than we think we can? God works through us. We have to find and exercise fully all our faculties of physical and spiritual kind. That was my conclusion as I got some light in my darkness—the thought of escape.

I was on the second floor and the walls around the yard were still higher, as I had noticed while out one day. How to escape? Was that possible?

On Easter morning I was sent to bring coal, but I took a small ladder in the goat stable, put it on a wheelbarrow, which stood on a dung hill near the wall. It was a wonder that I did not break leg or neck coming down on the other side. It rained and was cool. I was hungry and persecuted—but I was in God's free nature and I never felt so keenly the day of resurrection as that day, sitting under a rock surrounded by trees on a stony slope. This Easter gave me back my hope, my trust in ideals, my love for humanity. I was so happy that I included in my love also the judge, and rather hesitatingly the major officer, supposing his heart was not wholly stone.

I cannot tell all events connected with this escape, although they were very dramatic at times. I enjoyed liberty only a few days. Then I was taken again. I was treated more severely. But I had regained spiritual self-mastery and I was saved. I came back from jail physically weakened but spiritually stronger.

To summarize the above I call attention of the reader to some conclusions. First, we possess more abilities than we generally think. Second, we need to develop our physical and spiritual abilities as much as possible. Third, we must use our opportunities. So the meaning of the proverb, "Hilf dir selber, so hilft dir Gott!" becomes evident.

THE GOSPEL OF COUNTRY LIFE

WILLIAM L. BAILEY

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FUNDAMENTALISM is a correct emphasis in so far as it drives the church back upon the Book and the Master. Modernism is sound in the measure that it seeks to give to us in this late day a better knowledge of these than any previous time. But the spirit in each of these endeavors that would make them cooperative upon the same great task of the rediscovery of Jesus and the evangelizing of our day may be lacking. In any event, the question of the Christianity of the church is up.

The settlement of the dispute might well come through the recognition that the original gospel was essentially a social gospel, and that its insights are of such a nature that they constitute still the best light and leading upon even such problems as society and the individual experience to-day. For that subtle, would-be modernistic discrediting of this light and salvation of long ago as inadequate to the needs of this day and age is at once cause and effect of critical scholarship remaining in the questioning stage, satisfactory neither to the intellect nor the will.

The dominant trend in the church is toward the social gospel. There can be no gainsaying that. But that those who present such social teaching look to Jesus and the gospel for *specific* light and leading on present-day problems is not so evident. They claim his spirit as informing theirs. But that may do him little justice, though it gives their message high sanction and added power. This limitation may be readily seen in even the standard works on the social gospel, from the pioneering books of Rauschenbusch to the most recent.

Scholarship might well furnish the corrective for this state of affairs, by doing much more than any of the new and more commonly used translations of the Gospels have yet done to restore the original detail. Biblical scholarship has naturally enough been theological rather than sociological in its outlook on the

records. The social teachings of the Gospels have hence been largely obscured. The matter is of very ancient origin.

It has, however, been a great advance to recognize Him as being concerned with social problems at all, even if his specific message on concrete matters is not yet made clear.

To suggest that the gospel is to be characterized as a gospel of country life, and thus to suggest that Jesus—the Jesus of Nazareth—was preeminently a rural leader, may well be the best way to bring these great truths forcibly to mind. For there can be no doubt that our canonical Gospels, even in the form we have them, bear this impress. It would be easier to recognize their rural flavor if there were greater readiness to recognize that in all recorded history it has been the masses on the land who have most needed “redemption” and who have least been accorded it. A physiocratic viewpoint of the social order has seldom been common, least of all in our own mercantilist days; peasant uprisings have ever been repressed with the utmost severity and are but faintly represented in history; the conservation of natural resources as the only basis for a sounder structure of economic-social life, and of an abiding rather than a migrant civilization, has never in any age been popular. The preeminence of His leadership in all the ages of “this world” would be established by this alone, if by no other merit, that he proclaimed and demonstrated the gospel of country life.

Is there then a philosophy of country life in the Gospels? Did Jesus indeed present a comprehensive, definite, and detailed interpretation of and program for the major problems of country life? And if so, has not modern knowledge of the natural world, and scientific knowledge of human society, superseded any such, especially in view of great changes in methods of agriculture and ways of country living?

The forms of life and knowledge have indeed changed, but it is no less certain that the basal problems remain. The relations of man and the earth (as Shaler years ago so clearly pointed out in his *Man and the Earth*) are by no means yet on a sound basis: agriculture is still a most imperfect and undeveloped art; and the same fundamental problems of city and country remain.

The question as to what the gospel of Jesus had to say on such problems, and whether the lessons it contains have been learned and practiced by civilization since, is the only pertinent one.

This tradition of a gospel of country life has been obscured almost from the beginning in the history of the church. In the Canon the balance is heavily in favor of Pauline materials, which show no evidence of any appreciation of this aspect of the Gospels. The early church had its chief growth in the cities. Christian theology replaced the social gospel progressively. But the rediscovery of apocryphal gospels, and other new sidelights, as well as hitherto little appreciated items from certain of the fathers, bear evidence to the rural flavor of the original gospel. Moreover, Christian art, in its origins and early development, contains many evidences of the same tradition. It remains to uncover and display it as even the predominant element in the four Gospels.

It is proverbial that the Gospels contain many rural allusions. More than half of the total pages are of distinctly rural flavor. Practically all the parables and a majority of the miracles are clearly so. And the rural setting is clear for the cardinal incidents of the birth, the baptism, the temptation, the major events of the ministry, the transfiguration, even by contrast in the days of trial and crucifixion, and more obviously in the incidents of the resurrection and ascension. One may choose to ignore, as many have, this rural setting and relation, and emphasize in all these the presence and power of His person: one may likewise choose to regard the parables as mere comparisons rather than as *examples* of *how* the Kingdom is to come: this, indeed, has been the traditional method. If a new angle on his life and work is sought, it is possible and advisable to make the other emphasis. It can only add to our knowledge of him and a more effective following after him.

The fragmentary accounts of his life and teachings that make up the Gospels as we have had them probably contain the most intense and vital items of his career. He was never merely casual in thought or act, and the very frequent rural references in them are undoubtedly the expression of a philosophy of life which saw the fundamental importance of country life, both as the basis of

civilization (worthy of the name) and as the means of knowing God through nature. One need not go beyond the Gospels for a vision of holy earth, nor for guidance as to how life's problems in the country are to be wondrously solved.

To anyone who knows of country life there can be no natural reason for not taking literally all that the Master had to say about the sower, the seed, the mustard seed, the tares in the field, and the host of other rural allusions, even if it is difficult to do the same for the Good Shepherd, the Vine and the Husbandman. The conditions and problems that these references connote remain to our day. Civilization needs the sanction of religion for their solution. They go to the very roots of the major problems of agricultural economics and rural life. Such a translation of these and similar passages as was careful to preserve every detail and distinction which might have significance for a social gospel would make this much more evident.

There is place here only to suggest a viewpoint for the reading of those passages where the presumption is strongly in favor of a rural message. In showing what may be in country life they proclaim a gospel—good news—of it.

The stories of the Christmas are idylls of betrothal, marriage, parentage in country towns, when the Holy Spirit is present with power. The vision of the shepherds under country skies suggests that new great hopes may arise for oneself and the world for those who look to see the glory of God in the highest—a thing not impossible for any countryman. Many things in the metropolis might well lead a lad come up from the provinces for the holiday to such seeing and questioning as to make him truly lost; all his life long, the great city remained "questionable" to him and he died questioning it. Not in the Canon, but in the apocryphal Gospels do we get significant stories of his boyhood, at school, at play, in the home, in village Nazareth: and a number of these have an especial rural flavor.

It is not difficult to see in the work of John the Baptist the natural forerunner of one who was to proclaim a gospel of country life. For John recalls a degenerate nation, who here had anciently entered upon a Promised Land, to the floods of Jordan, to see

the results of their sinful exploitation of natural resources; to take thought as to their uneugenic dissipation of human resources; and to challenge them to a new point of view and a cooperative commonwealth. He proclaims Jesus as the One who will lead them in this new path.

The Master, fresh from this experience, is tempted to see the salvation of his land in the reclamation of the wildernesses, but realizes that no such limited standard of living is the will of his Father in heaven for men. A bird's-eye view of the city tempts him, as he sees its palaces and slums and knows many anhungéred like himself, to cast himself down in protest against it all. But the futility of this as a means to its solution is evident, and he faces the temptation to attain the goal by political means. In the end he goes out to proclaim a gospel of country life.

It is of great significance that he first joined to him those who lived by garnering the harvests of the sea and the earth. The bounty of God in nature is cardinal to his gospel. His fishermen learned it through a wonderful haul under his leadership. The home life of at least one of them was redeemed by this same spirit radiating there also. Such good news, spreading from this provincial capital, went ringing through the countryside. Later he had to vigorously upbraid and warn these local centers for their indifference to their tributary districts and the welfare of the land.

Reaching his home town, he challenges his countrymen to realize then and there the dreams of the prophets for a better world, but they preferred, like many since, an undated millennium.

But in general the people were ready for the gospel. He appoints a committee of twelve, and in the hills gives them that hill-top philosophy we know as the Sermon on the Mount. It is full of a divine perspective on the most practical issues and problems of daily life. And in the end he challenges them to be as broad, patient, charitable—as perfect as the God of the heavens. In these days of a necessary preoccupation with the narrowly economic phases of rural life the outlook of this portion of the gospel should be a benediction. As a salvation from worldly care he bids men “consider” the life of nature.

His ministry through its brief years is almost wholly in the provincial villages, towns, and local capitals. It seems to have been deliberate that he sought out such as fishermen, shepherds, vine-dressers, field workers, as those especially fitted to receive his gospel. He found the metropolitan scholar, Nicodemus, unable to get the spirit of his vision. For country people have a wonderful opportunity to know God—the God the Master knew. For he pictured him as on his throne in the heavens; the earth his footstool, in the great House of the Universe: sending rain, and making the sun to rise and shine and set; his glory shining in the highest, giving men hope of better days when all looks dark: his earth bringing forth fruit of herself. Few can understand Jesus, who declares such a God, as can the dwellers under country skies.

Jesus loved nature and nature's God. How often do we read of him, out "by the sea," "on the hills," "across the lake," "on the way." His sublimest teaching was given on the Mount; his outstanding miracle of social grace—the feedings of the thousands—and his most amazing self-revelation—the transfiguration—were incidents of the open. He did not preach, as did John, in the unsettled wilder places, but "walked by the Sea of Galilee," and village after village, and worked with the rural masses at their work and in their homes.

His parables—when he tells of actual cases of what the kingdom of heaven "is like"—go to the spiritual roots of every manner of rural life problem. How an ideal country life—adequate to the promise which the glorious heavens declare, and the bounteous earth reveals—may be brought about he declares in outspoken, plainest terms. The spirit that must actuate all who garner God's harvests is set out. Man's true attitude toward domestic plants and animals is indicated. His knowledge of agriculture and other rural industries is intimate—the translation does it scant justice. He throws new light on the work of the sower, on the problem of pure seed, on the weed nuisance, on the alchemy of the earth that brings forth seed and harvest. The spirit that should actuate the plowman and the harvester; the hidden treasure that the land will disclose to him who truly seeks it; the ways in which good housekeeping—the tidy home and the well-leavened meal—

will make life more heavenly; the necessity of a mutual recognition of laborers and owner and of a personal recognition of the laborer, as a solution of that puzzling question; a warning that absentee landlordism has its Nemesis; a suggestion that easier credit for the farmer can come only when money tied up in the land is as profitably invested as in city business; a characterization of the retired person who thinks to take it easy off the land; the contested will which almost wrecks a family; a criticism of the patriarchal country home with its sons who preferred to work elsewhere; the perils of estate management through stewards, all reveal his searching grasp of the economic-social needs of country life. Most comprehensive of all these is his talk with his disciples after his new insight into country life conditions gotten from conversation with a woman drawing water; truly he had "meat to eat" they "knew not of."

His miracles, those wonders that he did with every manner of untoward circumstance, are most often rural in their setting. Water he turned into wine at a village wedding, manifesting his peculiar "glory." A wonderful haul of fishes rewarded those who obeyed him. Fish from the free sea pays even unjust taxes. Such manner of Man as he rebukes catastrophes of nature. The country, out of the town, is true asylum for the handicapped. Where the broad earth generously provides man's food men should share, and none go hungry. These are demonstrations that the kingdom of heaven is at hand, because it is "in the midst" of daily life.

In the corn fields he found a goodly temple open to every countryman and a most fitting environment for worship of that God of the heavens who gives bread therefrom. He saw there the roots of a social order which might provide life more abundant than has been common for the masses.

Latterly he went up to the great city, as he "must," to crown his redemption of the land by the redemption of the metropolis. That phase of a gospel of country life is in no wise neglected. But his brief work there, cut short by Golgotha, only outlined the task which he bequeathed to his followers. His church has continued in that path through the centuries.

But the burden of the original gospel was of a rural emphasis.

TWO CHRISTMAS POEMS

WILLIAM FRANK MARTIN

I

A CHRISTMAS PASTORAL

Nor as a wise man may I bring
 Gift of frankincense, myrrh and gold;
 Only as shepherd I greet my King,
 Glad to have watched by night the fold,
 Where on the lonely hills a dawn
 Never so strangely kindled fire;
 Hearing, by strain so sweetly drawn,
 "Peace and Good Will" by Angel Choir.

Had not the angels gone away,
 Had not the skies grown cold and dead,
 Should we have cared to rise and say,
 "Let us go whither the Star has led"?
 And should we truly have seen the Lord
 Or the angel host that His coming drew;
 Should He so truly be now adored
 Had it not been, little flock, for you? ..

II

"AND NO MAN COULD LEARN THAT SONG"

The angels sang, "Peace!" And the years are so long,
 Yet have we not learned to join in their song.
 The carnage of war, the hatred of class,
 The barring of race, and the baiting, alas!
 Of Jew, His own brother; the raising of caste—
 All true from the first, and as true to the last.
 Oh may we return to the song of His birth,
 Or may the Redeemer return to the earth!

They sang of "Good Will," and vibrant the air
 With thrill of a message of meaning so rare.
 Yet industry builds our temples, to daub them
 With untempered mortar, for captains who rob them—
 They too being plundered. With trowel and saber
 We watch by the walls, till a trumpet calls labor
 Prepare for attack. And the hymn of their hate
 Drowns out the good will as if blinded by fate.

And "Glory to God in the Highest" that night
 Drew praise from the shepherds who lost their affright
 In glory diffused so gently the angels
 Could trust them to be for their Saviour evangel.
 Now shepherds and flocks, by envy divided,
 Lie curtained in night, by each other chided—
 Yet praying to master that song of His birth,
 Or that the Redeemer return to the earth.

Carey, Ohio

EDITORIAL DEPARTMENTS

NOTES AND DISCUSSIONS

DOES GOD HAVE AND USE A SWORD?

Is the God of the Bible a military deity? Does he possess and use a sword? Without doubt there are in the Old Testament very many passages which can be so interpreted. The most common prophetic title of the God of Israel is the Lord of Hosts (Yahweh Sabaoth), that is, the Jehovah of armies. Yet a careful study of this phrase will lead to the discovery that the word "Hosts" in a very large number of instances does not refer to any earthly military organization but to the stars and the angels. God is leader of a celestial army, one whose methods are certainly not so murderous as those of terrestrial soldiery.

As to the *sword* of Jehovah there are many quite terrible passages. Here are examples:

Deuteronomy 32. 41, 42: "If I whet my glittering sword, and my hand take hold on judgment; I will render vengeance to mine adversaries, and will recompense them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; with the blood of the slain and the captives, from the head of the leaders of the enemy."

Jeremiah 46. 10: "For that day is a day of the Lord, Jehovah of hosts, a day of vengeance, that he may avenge him of his adversaries: and the sword shall devour and be satiate, and shall drink its fill of their blood."

Isaiah 66. 16: "For by fire will Jehovah execute judgment, and by his sword, upon all flesh; and the slain of Jehovah shall be many."

Ezekiel 21. 3-5: "And say to the land of Israel, Thus saith Jehovah: Behold, I am against thee, and will draw forth my sword out of its sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh from the south to the north: and all flesh shall know that I, Jehovah, have drawn forth my sword out of its sheath; it shall not return any more."

Such passages are a fearful portrait of our God. But just as in the case of the above phrase, "Lord of Hosts," there are other

pictures of the sword of God which seem to cause these horrors to melt into a spiritual symbolism. For even in an awful prophecy of the divine judgment (Isa. 34. 1-10), in which it is declared that "the sword of Jehovah is filled with blood" (verse 6), we also read in the verse preceding, "My sword shall be bathed in heaven." A heaven-bathed weapon certainly performs a service quite different from a mere Damascus blade in the hands of a human warrior.

There are other texts, however, which absolutely reveal to us a symbolical sword, used by God both for judgment and spiritual conquest. The following words spoken by the Servant of Jehovah are a key to the whole problem:

Isaiah 49. 2: "And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me; and he hath made me a polished shaft; in his quiver hath he kept me close."

When God's sword comes forth from his mouth it becomes a spiritual and not a carnal weapon. The same is true of the word "rod" as well as "sword." In that classic Messianic Psalm 2, we read that the Son of God shall judge the nations by what seems to be cruel force. "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel" (Psa. 2. 9). Is this rod of judgment then an instrument of mere physical punishment? Listen to these sayings of two prophets of the eighth century B. C.

Isaiah 11. 4: "But with righteousness shall he judge the poor, and decide with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked."

Hosea 6. 5: "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth; and thy judgments are as the light that goeth forth."

This symbolic character of the sword of Jehovah is emphasized in Apocalyptic literature. Here are interesting specimens from the Apocryphal books:

2 Esdras 13. 9, 10: "And lo, as he saw the assault of the multitude that came, he neither lifted up his hand, nor held spear nor any instrument of war; but only I saw how that he sent out of his mouth as it had been a flood of fire, and out of his lips a flaming breath and out of his tongue he cast forth sparks of the storm."

Psalms of Solomon 17. 27: "He shall destroy the godless nations by the word of his mouth."

Wisdom 18. 15, 16: "Thine all-powerful Word leaped from heaven out of the royal throne, a stern warrior into the midst of the doomed land, bearing as a sharp sword thine unfeigned commandment."

"Thine all powerful Word!" It is the Word of God which is the weapon of his might. Those crude interpreters of the book of Revelation, who make the coming of our Lord a scene of the actual slaying of sinners, do not seem to be able to discern the spiritual significance of such passages as these:

Revelation 1. 16: "And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength."

Revelation 2. 12, 16: "And to the angel of the church in Pergamum write: These things saith he that hath the sharp two-edged sword: . . . Repent therefore; or else I come to thee quickly, and I will make war against them with the sword of my mouth."

And in the later vision of the Apocalypse, where we behold the King of kings and Lord of lords whose inscribed title is "the Word of God," the royal rider on the white horse, it is written:

Revelation 19. 15, 21: "And out of his mouth proceedeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness of the wrath of God, the Almighty. . . . And the rest were killed with the sword of him that sat upon the horse, even the sword which came forth out of his mouth."

Those who have ever seen a picture of the very broad short sword of Roman soldiery can well understand how it could be used as a symbol of the tongue.

The crowning example, needing little explanation, of the essential truth of this exposition is in these purely spiritual statements made by apostolic writers:

Hebrews 4. 12: "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

Ephesians 6. 17: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Paul does not ask us to "take" but to *receive* the sword. That

is the correct rendering of the word he uses. We do not go to a munition plant to get something; it is handed down to us from above.

How can we fight for God? Not by carrying a fiery cross of fear and terror but by constantly bearing his cross of sacrificial service; not by the use of carnal weapons, but by proclaiming and living the Divine Word. So may we follow our King, clad like him in white but wearing no mask and conquering not by might but by right.

It is absolutely certain that these apostolic pictures of the Word of God as a sword are based on the spiritual symbolism into which the prophets transformed the primitive conception of a militaristic Deity and his sword. In a more general form Saint Paul states the same conception of a holy war and its weapons:

2 Corinthians 10. 3, 4: "For though we walk in the flesh, we do not war according to the flesh (for the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds)."

2 Corinthians 6. 7: "In the word of truth, in the power of God; by the armor of righteousness on the right hand and on the left."

In Christian hymnology we use the same military symbols in a similar spiritual sense. When we sing, "Onward, Christian Soldiers," or "The Son of God goes forth to war," we are simply stating the conquering power of truth and righteousness, not of Dreadnaughts and cannon. In the latter hymn, Bishop Heber distinctly states that Christian warfare is by sharing the cross of Christ and his cup of woe. Unfortunately many so-called Christians are really skeptics and do not trust the power of love and life to triumph over all war and wickedness. Surely a sacrificial nation which blesses the world by service rather than preparedness will never need that deceitful thing called "self-defense."

A large part of the teaching of our Lord was in the language of Apocalyptic symbolism. It was as true of this method as he affirmed of parables that it demanded a spiritual insight fully to comprehend his message. Therefore when he declares that he "came not to bring peace but a sword," he is not speaking as a promoter of war, but is declaring the inevitable divisive character of his message. (Read the full context, Matt. 10. 34-39, Luke

12. 49-53.) Even that pacific constitution of the kingdom of God, called the Sermon on the Mount, will rend asunder business, politics, and society if put into practice.

When Jesus instructs his disciples to "sell their garments and buy a sword," he is telling them something which they could dimly understand from their acquaintance with current Apocalyptic thought, but whose complete spiritual contents they did not grasp until they received that Divine Spirit which should "guide them into all truth."

John Wycliffe, that morning star which preceded the rising sun of the Protestant Reformation, wrote this over five hundred years ago:

"Friars say Christ bade his disciples sell their coats, and buy them swords; but, wherefore, if not to fight. Thus friars make a great array and stir up men to fight. But Christ taught not his apostles to fight with the sword of iron, but the sword of God's word, which standeth in meekness of heart and in the prudence of man's tongue. . . . If man slaying in others be odious to God, much more in priests who should be vicars of Christ."

When, then, let us ask, did any one of the twelve apostles use any sword from Pentecost to Patmos?

But if we would know what our King thinks of human conflict and national strife, we have it in a single passage which no other symbolic or parabolistic message should be used to qualify or contradict: "All they that take the sword shall perish with the sword" (Matt. 26. 52). And in the Apocalypse of John, this saying of his is echoed as the seer beholds the saints slain by the warring nations: "If any man shall kill with the sword, with the sword he must be killed; here is the patience and faith of the saints." The Prince of Peace has never withdrawn or revoked his command, "Put up thy sword!"

To believe that war or physical strength of any kind can be made the instrument for the victory of righteousness is a bit of practical atheism. It fails to feel the force of the actual sword of God, which is Spirit and truth. A crucified Christ conquered where a military Messiah, like all world conquerors, would have failed. Any military nation of to-day will go down before that

nation which expands all its life in sacrifice and service for humanity. All lovers of Jesus Christ will follow him with absolute confidence in his promise that it is not the military but the meek that shall inherit the earth.

God's sword is not held in the hand of his omnipotence; it comes forth from the mouth and mind of his wisdom and love.

A modern prophet, Charles E. Jefferson, has stated this scriptural truth in the terms of to-day:

"*Militarism is the absolute negation of Christianity. The one exhibits a mailed fist; the other shows you a hand that is pierced. The one carries a big stick; the other carries the cross on which the Prince of Glory died. The one declares that might makes right; the other affirms that right makes might. The one says that the foundation of all things is force; the other says that the foundation of all things is love. Militarism is materialism in its deadliest manifestation. It is atheism in its most brutal and blatant incarnation. It is the enemy of God and man.*"

HOW CHRIST REVEALS GOD

A LESSON FOR THE ADVENT SEASON

ALL four Gospels have their beginnings—Mark starts with the ministry of Jesus, Matthew with Abraham, the Hebrew ancestor, Luke with Adam, the first man, and John with the Eternal God. When was the Son of God born? We celebrate Shakespeare's birthday on April 23, that of Lincoln on February 12, and the Nativity of Jesus on December 25. But John writes: "In the beginning was the Word." His prologue is a vision out of time into eternity. It looks back through the arches and architraves of creation to the beginning in the thought of God and then shows the unfolding of the divine plan until it culminates in Jesus Christ. It is a picture of the progressive self-revelation of God.

It may seem to some an audacious conception to connect the Author of the eternal order with a humble human life, but "that is what it all means." The child in Mary's arms is identified with "God the only begotten, who is in the bosom of the Father." Jesus was and is human, yet in the function of his life he is unique among mankind. John gives us an example:

"The Law was *given* by Moses; grace and truth *came* by Jesus Christ." Moses was merely an agent; Christ the principal. The Law did not belong to Moses, he simply delivered it, but grace and truth are in the person of Jesus Christ himself. Take away Moses and we still have the Law; take away Jesus and the grace and truth largely disappear. And those words, "grace and truth" mean much the same as Love and Light (John's two great definitions of Deity), that is, Infinite Reality and Infinite Love.

Is God unknowable? Even John says, "No man hath seen God." This is not a denial of visions and theophanies, such as came to Moses, Isaiah, and Ezekiel. But no one has ever possessed a full intuition of the divine essence.

God is not revealed to the senses. He is Spirit, but our senses are concerned with matter. Physics and chemistry, fruits of sense perception, are not revelations of the God of religion. Even vision and hearing have their limits; there are rays beyond the spectrum and music sleeping in the silence. The veil of matter lies between us and the unseen Holy of holies of personality. Yet God is suggested by the senses: "He that formed the eye, can he not see? and he that made the ear, doth he not hear?"

God is not revealed to reason. "The world by wisdom knew not God." Philosophy cannot see God. Just as in science we cannot see law but only phenomena, not gravitation but the falling star, so neither can the eye of the creative imagination behold God. Yet the idea of his being is involved in every act of thought, as Kant, whose bicentenary we celebrate in this 1924, recognized. This idea is in the very structure of the intellect. He is the only solution of the problems of the mind.

God is not wholly revealed to conscience. He is holy and man is sinful; therefore natural religion cannot see God. Men have constantly made their deity in their own image. We dare say to many religionists: "Your god is my devil!" The moral eye is blind and perverted by sinful myopia and astigmatism. Yet the moral sense does point toward God.

All these gifts, though they cannot disclose the heart of Deity, are a feeling after him. They rather prove that there is a God than tell us what he is. But man wants to know not only

that God exists but what and who he is and what relation does he, the Infinite Unknown, sustain to me and how shall the mighty fact of his being touch and shape my life? These statements while negative are not skeptical, although on the basis of these facts men have declared God to be an Unknown Reality and religion an impossibility, hid from us in the fathomless depths of the unsearchable skies.

But though man by searching cannot find out God, God will reveal himself to man. If he is Almighty he can, and if he is Love he must. Even the agnostic Herbert Spencer says: "It is obvious that the infinite cannot be distinguished from the finite by the absence of any quality which the finite possesses for such an absence would be a limitation." So even the Infinite and Unknowable must have a side which lies over against our lives, a whole boundary of being where we can meet and commune with God. We reveal ourselves to each other (not completely but partially) by words and acts; so can and does our God. The Word, it is thought grown vocal and communicable; it is God translating himself into creation and Christ. Is God dumb? A silent God would be no God. In Jesus God has uttered himself. "The Word was made flesh and dwelt among us."

The Christian faith is this, that God has historically revealed himself to the world in the person and life of Jesus of Nazareth, a highly endowed but humble Hebrew. Man himself was the climax of creation, the highest of all original self-revelations of God. Where shall God find an alphabet to spell out the great Word of his revealing? Not in sun or stars, not in birds or flowers, but in a human life, in its thought, feeling, and creative power. This best interprets God. Jesus Christ is the exegesis (that is John's term), the explanation of God. He is better than any theological definition; they do not define.

This has no reference to the physical nature of Jesus; indeed we probably have no genuine portrait of his face and form; we do not know the color of his hair and eyes, nor his stature. He is not the youthful Good Shepherd of the Catacombs or the stern judge of Byzantine frescoes. But in his character he displays the spiritual and moral attributes of Deity.

He discloses the Personality of God. This is the truth that upholds the world and is the inspiration of all life. This note of personality is the loftiest in religion and life. The realm in which persons live is of all worlds and kingdoms the noblest. Character without personality is an impossibility. The view which our Lord gives us of the character of God is one which points to his personality, for he dwelt in conscious contact with an Infinite Person, whom he called "my Father," whose fullness was through himself poured into the life of humanity. Jesus is a Person, but when we by our faith in him penetrate and share the deeps of his consciousness, we begin to mount up into the Infinite. God in Christ is not the unconscious Brahma sleeping in his lotus flower, but our Father and our Friend. "He that hath seen me hath seen the Father."

He reveals God as Father. Jesus was the Son of God in a unique way. The Gospel phrase is "the only begotten Son." He therefore shows us the Fatherhood of God as no other can. He who had nowhere on earth to lay his head was all the time pillowed on the Father's bosom and *en rapport* with the Father's will. His attitude is one of unquestioning trust. God to him is not merely a solitary person but lives in loving relation with other personalities. Jesus first teaches us the sweetness of those words, "Our Father which art in heaven." "In Christ I feel the heart of God."

He discloses God in human life. The attributes of God are realized outwardly in the life of Jesus. We know not how God does disclose himself to angels, nor how he might stoop to speak to the brutes that perish or the worm in the clod, but to man he must reveal himself as man. God may be in the cloud that floats on the mountain summit, or the light that flows from sun and stars, but to help man he must appear as man. He came, not speaking the mystic language of the upper world, not displaying signs and symbols taken from the seraphic sphere, but spelling out God in a human tongue, interpreting himself in a human form and blazing as Shekinah on the loving altar of a human heart. Now we *can* see God, for our humanity can apprehend this humanity made Divine.

Lord Macaulay writes: "Logicians may reason about abstractions, but the mass of men feel no interest in them; they must have images." Hence the tendency toward idolatry, which is simply a perversion of a real human need. But our Master is "made in the image of the invisible God." This is a manifestation, not an obscuration. God is not shrouded or concealed by the Incarnation; he is revealed. Christ gives us an approachable God. Neither heathen mythology nor Unitarianism knows anything about humility in God; to them that would make him seem craven and contemptible. But to our Christian faith, that is the true Godlike function, to share the life of his creatures. His sympathy with us is more than a matter of knowledge; it is a fact of experience, and experience of the heart as well as the head. Every sigh and sob and wail finds an echo in his breast. What is the Godlike life? Jesus shows us. He had no money, but he gave more than all the rich; he had no science but taught us more than all the philosophers. Nowhere in nature, history, or life can the divine values be so fully found as in him. Any one whose God is not like Christ does not have a worthy God.

"No man hath seen God"—no, not walking in Eden, nor shining beside Enoch's heaven-encircled path, nor blazing before Isaiah's vision. No, not Science peering through the worlds, nor Philosophy unraveling the mysteries of thought, nor Conscience dimly feeling the sting of moral penalty—none of these can perceive the God we need. But, behold, He cometh! from the bosom of the Father to the bosom of Mary. He wanders in the wilderness of moral struggle, treads the waves of storm and fury, hangs on the cross of supreme sacrifice and shares the sepulcher of humanity. We also behold his glory, the glory of a holy life and a loving heart. Other glimpses come on the Hermon of Transfiguration and the Olivet of Ascension. Now we can even see more of him than did his holy apostles. We behold him hurling down imperial thrones, transforming human lives, bringing into enchanted thralldom a redeemed universe, crowned King of kings and Lord of lords.

Was not Paul right? "God was manifest in the flesh."

THOUGHTS ON WAR¹

BUT there is a still greater and more undeniable proof, that the very foundations of all things, civil and religious, are utterly out of course, in the Christian as well as the heathen world. There is a still more horrid reproach to the Christian name, yea, to the name of man, to all reason and humanity. There is war in the world! War between men! War between Christians! I mean between those that bear the name of Christ, and profess to walk as he also walked. Now who can reconcile war, I will not say to religion, but to any degree of reason or common sense?

But is there not a cause? O yes,

"The causes of war [as the same writer observes]¹ are innumerable. Some of the chief are these; the ambition of princes; or the corruption of their ministers. Difference of opinion, as whether flesh be bread, or bread be flesh? Whether the juice of the grape be blood or wine? What is the best color for a coat, whether black, white, or gray; and whether it should be long or short? Whether narrow or wide? Nor are there any wars so furious as those occasioned by such difference of opinions.

"Sometimes two princes make war, to decide which of them shall dispossess a third of his dominions. Sometimes a war is commenced, because another prince is too strong: sometimes because he is too weak. Sometimes our neighbors want the things which we have, or have the things which we want. So both fight, until they take ours, or we take theirs. It is a reason for invading a country, if the people have been wasted by famine, destroyed by pestilence, or embroiled by faction: or to attack our nearest ally, if part of his land would make our dominions more round and compact.

"Another cause of making war is this. A crew are driven by a storm they know not whither; at length they make land and go ashore, they are entertained with kindness. They give the country a new name; set up a stone or rotten plank for a memorial; murder a dozen of the natives, and bring away a couple by force. Here commences a new right of dominion; ships are sent, and the natives driven out or destroyed. And this is done to civilize and convert a barbarous and idolatrous people."

But whatever be the cause, let us calmly and impartially consider the thing itself. Here are forty thousand men gathered

¹These Thoughts on War are an extract from John Wesley's brief treatise on *Original Sin*. The quotations made by him are chiefly taken from what Wesley styles "those melancholy reflections of Mr. Cowley." Some of our sufferers from the "fear complex" of modern militarism would probably call John Wesley a pacifist.

together on this plain. What are they going to do? See! there are thirty or forty thousand more at a little distance. And these are going to shoot them through the head or body, to stab them, or split their skulls, and send most of their souls into everlasting fire, as fast as possibly they can. Why so, what harm have they done to them? O none at all. They do not so much as know them. But a man, who is king of France, has a quarrel with another man, who is king of England. So these Frenchmen are to kill as many of these Englishmen as they can, to prove the king of France is in the right. Now what an argument is this! What a method of proof! What an amazing way of deciding controversies! What must mankind be, before such a thing as war could ever be known, or thought of upon earth! How shocking, how inconceivable a want must there have been of common understanding, as well as common humanity, before any two governors, or any two nations in the universe, could once think of such a method of decision! If then all nations, Pagan, Mohammedan, and Christian, do in fact make this their last resort: what farther proof do we need of the utter degeneracy of all nations, from the plainest principles of reason and virtue? Of the absolute want both of common sense and common humanity, which runs through the whole race of mankind?

In how just and strong a light is this placed by the writer cited before!

"I gave him a description of cannons, muskets, pistols, swords, bayonets; of sieges, attacks, mines, countermines, bombardments; of engagements by sea and land; ships sunk with a thousand men, twenty thousand killed on each side, dying groans, limbs flying in the air; smoke, noise, trampling to death under horses' feet, flight, pursuit, victory; fields strewed with carcasses left for food to dogs and beasts of prey; and farther, of plundering, stripping, ravishing, burning, and destroying. I assured him, I had seen a hundred enemies blown up at once in a siege, and as many in a ship, and beheld the dead bodies drop down in pieces from the clouds, to the great diversion of the spectators."

Is it not astonishing, beyond all expression, that this is the naked truth! That within a short term of years, this has been the real case, in almost every part of even the Christian world! And

meanwhile we gravely talk of the Dignity of our Nature, in its present state! This is really surprising, and might easily drive even a well-tempered man to say,

"One might bear with men, if they would be content with those vices and follies to which nature has entitled them. I am not provoked at the sight of a pickpocket, a gamester, a politician, a suborner, a traitor, or the like. This is all according to the natural course of things. But when I behold a lump of deformity and diseases, both in body and mind, smitten with pride, it breaks all the measures of my patience. Neither shall I ever be able to comprehend, how such an animal and such a vice can tally together."

And surely all our declamations on the strength of human reason, and the eminence of our virtues, are no more than the cant and jargon of pride and ignorance, so long as there is such a thing as war in the world. Men in general can never be allowed to be reasonable creatures, till they know not war any more. So long as this monster stalks uncontrolled, where is reason, virtue, humanity? They are utterly excluded; they have no place; they are a name and nothing more. If even a heathen were to give an account of an age, wherein reason and virtue reigned, he would allow no war to have place therein. So Ovid of the golden age:

Steep ditches did not then the towns surround,
Nor glitt'ring helm, nor slaught'ring sword was found.
Nor arms had they to wield, nor wars to wage,
But peace and safety crown'd the blissful age.

THE HOUSE OF THE INTERPRETER

SOMETIME in the future it may be possible to present in the METHODIST REVIEW a series of sermons on the Ten Commandments. But at present there is only room for a single Sinaitic sermon—a textual-topical discourse based upon that marvelous story in Exod. 24. 1-11, especially emphasizing the passage in the eleventh verse, "They saw God and did eat and drink."

THE VISION AND THE FEAST

Horeb was the shrine of Jehovah where Moses, Elijah (and possibly Paul) had their supreme spiritual experience. Nothing in the Bible is more dramatic than the account of the giving of the Law.

Through the mantle of cloud and the diadem of fire, through lightning flashes and trumpeting thunders, the awful voice of the Eternal speaks the Ten Words of Law. The finger which, dipped in glory, touched the firmament and left its traces in sun, moon, and stars, now engraves the eternal will on tables of stone.

This was more than a one-sided transaction, more than an arbitrary decree of the Monarch of the Universe; it was a compact, a covenant between God and man. Jehovah submits his law to a *plebiscite*, a referendum. Israel votes on it. The kingdom of God is a democracy. The elders of Israel, representing the people, bind the bargain with Jehovah. Peace is declared between man and God. It was a marriage of heaven and earth. The "Book of the Covenant" (Exod. 20 to 23) is the agreed constitution of the nation, sealed by blood, and confirmed by oath and pledges both by God and man. God not only chose his people but they choose him.

This is an element which separates this transaction from the stories of Hammurabi or Numa. The God of the Bible is a moral God who is himself under obligations. The central fact of the story is the vision of God—"they saw God."

I. *The Vision.* The highest activity of the human mind is to know God, the supreme passion of the heart is to love God, the strongest obligation of the will is to worship and serve God.

1. The beatific vision is the supreme object of desire. Communion with God is to enjoy the highest blessedness. "Show me thy glory," cries Moses. "Show us the Father," asks the doubting Thomas of the Master. The transfiguration of Jesus is a climax of the Gospel story. No wonder that John writes, "We beheld his glory," and Peter, "We were eyewitnesses of his majesty."

Indeed, all lower human aspiration is but a blind seeking after God. All thought is but the scattered fragments of his wisdom; all loveliness in nature or art are but gleams of his beauty; and all bits of goodness in seraph or saint are sparks struck from his holiness. He is the goal of all effort. Well does the Psalmist sing, "I shall be satisfied with thy likeness, when I awake."

2. The beatific vision is possible. The objection of agnosticism that the Infinite cannot be grasped by the finite does not disturb our experience of divine revelation. The limits of human knowledge must not be so construed as to limit the divine right and power of self-revelation.

Life cannot do without the divine. Before speech is possible the consonants must wait until the vowels breathe into them the breath of life. You can define a consonant by lips, tongue, teeth, palate, etc., but not so easily a vowel; it is intangible but real, the very soul of speech. So can an undefinable God give meaning to things we see, hear, and touch. Vision is primarily of attributes and not of essence. In a deeper sense, "No man hath seen God at any time." In this deeper sense, even man cannot be seen by man. Behind his form is the invisible spirit. But do we not behold the unseen? Did you never see joy or gladness in a face? Spirit does write itself in form.

"I knew Him through the dread disguise
And all the God within his eyes
Embraced me." (Browning.)

3. This involves a sensible manifestation. We are creatures of sense. Ideas for us must be clothed in forms and symbols. God speaks by the sublime and beautiful in nature, by terror and tenderness in life. So on Sinai, Moses "endured as seeing him who is invisible." Love needs presence; it must not be deprived of touch, handclasp, vision.

So can God make the world of things body forth his glory, speaking in all its sounds, listening in all its silence, storming in all its rage and reposing in its calm. Light is the shadow of his greatness, gloom the hiding place of his power, verdure the trace of his steps, warmth the effluence of his love, mountains the altars of his worship, flowers and stars the letters of his alphabet by which he spells out the poem of his power and love.

4. Vision requires preparation. Not every one can see. God was ready, were they? Read the story; these elders reached him by the way of sacrifice.

Therefore, it was a developing manifestation. Some see more than others. The gamut of the divine attributes lies over against a varying perception. There are sounds that some ears cannot hear, colors that some eyes cannot discriminate, heights, above and below which nothing is visible or audible. There is music that little fingers cannot play. So it was here—note the concentric circles, the people, the seventy, Moses. "The natural man perceiveth not the things of the Spirit of God." Moses saw most; beginning at the burning bush forty years before, he can now go furthest into the fiery cloud.

5. Vision is still imperfect. Who can describe it? All we see in this narrative is picture, pavement, sapphire—the external body of heaven. The Book does not really describe Him, but something about him. So Isaiah says: "I saw the Lord."

The supreme manifestation of God is in Jesus Christ. "He hath declared him." "God was manifest in the flesh."

There, on Sinai, God spoke awful threats; on the hill of Beatitudes he breathes promises. Then he asserted, "Thou shalt not" and "Cursed, cursed" (Deut. 27. 15ff.); now he says, "Blessed, blessed." Horeb and Gerizim have given way to the Mount of Beatitudes, Hermon, Olivet, and Calvary.

We do not see all of Christ at once.

"He was there,
He himself with his human air;
No face, only the light
Of a sweeping garment, vast and white,
And a hem that I could recognize." (Browning)

II. *The Feast.* It is at a table that man meets most closely, it is at a table that man meets and communes with God. The sacrificial feast is a primitive and universal rite and will never lose its significance until the nature of man is changed.

1. The Feast is compatible with the Vision. Just as spiritual things are revealed by becoming sensible, so physical things may be sanctified and spiritualized by religious uses. There are three sorts of folks:

(a) Those who eat and drink but do not see God. They are the worldly, the materialists, whose lives are purely animal.

(b) Those who see God but not in eating and drinking. They are the impractical mystics, to whom religion is a vague vision apart from actual living.

(c) Those who see God *and* eat and drink. Practical piety unites the Vision and the Feast. To wholly separate the sacred and the secular is utterly false and irreligious. There are not two rules for life but one—one for spirit and sense, for soul and body, for worship and work, for religion and business, for heaven and earth.

2. The Vision sanctifies the Feast. When brought beneath the shining of the Face of God, all common things become as sacred as the songs of seraphim. The sacrament is not simply at the altar; it is at every fireside table and all the feasts of earth become sacramental in the vision of God.

"Not only round our infancy
Doth heaven with all its splendors lie,
Dally with souls that cringe and plot
We Sinais climb, and know it not." (Lowell)

3. The Universal Worship. Every act of labor may be made a prayer, every meal a sacrament, and every word a benediction.

There is a vaster music than the angelic singing; it is not the chant of choir and congregation, but the mighty music of manual toil, the liturgy of labor. O, that the vision splendid might fall upon all our lives: on loom and forge, on shop and ship, on field and factory, on office and market place, until at last the whole earth becomes one mountain of God, where man, the universal priest, offers his whole life activity, his eating and drinking, his work and worship, as a perpetual sacrifice of prayer and praise!

THE ARENA

CAN CONVERSIONS COME BACK?

I WISH to dissent most emphatically from some of the conclusions reached by the author of the article on "Conversion" in the current number of the REVIEW. He says, "The church members to-day who are reliable, and furnish the power for the machinery are the ones who can point to a clear-cut conversion experience that has enabled them to demolish the power of sin in their lives." I have been preaching for more than forty years and my experience for the last twenty-five years is that a very large majority of the best Christian workers in the churches I have served have been those brought up in Christian homes

and taken into the church at an early age. Most of them declare that they cannot remember the time when they began to pray, as they have always prayed; nor the time when they began to love the Lord, as they found it as natural to love the Lord as to love their parents. Moreover, as a district superintendent I can say that a large number of the most successful soul winners among the preachers I have known have never experienced the type of conversion of which the young writer of the article in question speaks. They did not need it. They were born into the kingdom of God at birth just as surely as they were born into their father's family. They did not need to come in: they were in, born in. The old theory used to be that a child belongs to the devil until he voluntarily turns to the Lord. Thank God, the theory taught by forward-looking preachers and teachers to-day is that a child belongs to the Lord, and is in filial relations to him until he voluntarily turns away. He needs no conversion: he starts the right way in the right road at the outset. Much of the talk about conversion ignores the fact that it is a human act, and a human act only. God does not convert us: he has made us free moral agents, and he cannot convert us: if a person, as he grows up, turns away from God, that person, of his own volition, may turn around and go the other way back to God. What God does is something else entirely, and is called, in theological parlance, regeneration. Children are born into the Kingdom and may always stay there, and the province of the home and the church should be to keep them there and to educate and train them up in right living. Adults who have turned away from God need to retrace their steps and come back. And God, who is infinitely wise, will work in their hearts whatever of experience is best for them. The supreme thing in the conversion of an adult is not experience: it is obedience. Conversion, with an adult, is simply "saying Yes to God."

Saint Albans, Vt.

WALTER R. DAVENPORT.

THE PRIVATE LIFE OF SOME MINISTERS

Nothing more alluring exists than the secrets of the professional world. To be an observer in the operating room, to hear what the judge said in his consultation chamber, to step behind the scenes and discover how the prima donna wrought her miracle—who has not longed for this? Equal curiosity exists concerning the parson. How does he act, what does he say, and about what does he think when among his fellows? Here is a seeming mystery. For if this side of the minister's life could be seen, then the better could one determine what manner of man he is—whether the mincing, simpering idiot of the "movie" or whether something quite different. To this side of the parson's life does *Twelve Merry Fishermen* introduce us. It takes us right into a circle of ministers—but not quite all the way—and shows us the men of which it is composed.

Now this modern minister is really a remarkably interesting man.

With delicate frankness, Dr. Lynn Harold Hough pictures for us the many-sidedness of to-day's prophet and priest—his vocation and avocation, his interests and disinterests, his zeal and his indifference. Indeed, this delightful volume might be well conceived of as an "apology for a Christian minister." As such it will be found full of spice for the members of this profession in general and for laymen in particular.

The Twelve Merry Fishermen are a group of ministers who meet at stated intervals for mutual stimulation and might represent with no small degree of accuracy the Wranglers Club in Detroit, Mich., of which the author is a member. These "fishermen" discuss almost everything under the sun and their interests are both cosmopolitan and profound. They are informed upon the Jewish Question, they are acquainted with criminals and study modern penology, nor are they ignorant of the latest researches in science and are thoroughly familiar with the theory of evolution and its many ramifications. One "fisherman" discusses modern commerce, asserting "that trade began when men discovered that they could do for each other what they could not do for themselves," and later asserts, "A civilization is only safe when its growth in production and distribution is paralleled by its growth in integrity."

Racial prejudice, the "yellow problem," the "Negro problem"—all such themes are trenchantly discussed. Even birth control receives careful treatment and another "fisherman" emphatically concludes that "overproduction is more than a folly; it is a crime." After noting the subjects upon which he is informed both thoroughly and well, one concludes that the modern minister is no uncouth idler in the intellectual realm.

Not only things but persons are revealed in this little book. One "fisherman" places the "mental character of Professor Fitch before the members of the club." It is the picture of a great prophet, who, with impressive cadences, delivered the Lyman Beecher Lectures at Yale before an enthusiastic throng. Again we hear his profound diagnosis of human woe: "The deepest cause of human misery is not inheritance, it is not environment, it is not incompleteness—it is the informed but perverse human will." Maude Booth, the "mother of so many motherless men," is depicted with great loveliness. General William Booth is portrayed sympathetically but also justly criticized as being somewhat of a czar and a violator of good taste.

One feels many Methodist ministers must belong to the Merry Fishermen.

William Jennings Bryan, too, comes in for his share of notice. These ministers—like most ministers—are kind to Mr. Bryan. They do not think "Saint William can conquer modern dragons," but that he is a "good, solid man for all of that." They are not, however, blinded to the mischief he is working and rather keenly state, "he has a provincial mind attached to a gift for rhetoric and a capacity for the coining of clever phrases." They really treat him much better than he often treats them.

They also talk about Bishop Francis J. McConnell—as most alert ministers do. Reviewing his career they decide—Well! That is going too far into the story! But with brevity one may say that they brilliantly call him “Luther and Erasmus together.” And in this generation, when some spirits in the church incline to chafe at what appears to be a top-heavy organization, with too much machinery and too many bishops, it is good to hear the “fishermen” say concerning this ecclesiastic in the church, “It’s a great thing to have him”—which is abundantly true.

Dr. Hough writes two types of books: those which give definite results of academic research and those which give luminous sidelights upon the facts of human life and human character. This book is of the latter sort and though the writer has plumbed deep in previous volumes, in this he sounds an even profounder note. The curiosity of the reader is aroused and his appetite whetted from the opening chapter to the end.

If you want to know more about your minister, read *Twelve Merry Fishermen*.

ROBERT LEONARD TUCKER.

Detroit, Mich.

A DAY WITH PRESIDENT HARDING

IN mid-summer of '23, newspaper readers were quite well informed as to the itinerary of President and Mrs. Harding. One day was almost omitted from the calendar of important events. About all that was known was that the presidential party was “somewhere in Oregon.” This was July 3rd. A happy circumstance gave me membership in the President’s family for that day.

It was in the little village of Meacham, in Eastern Oregon. Meacham has normally 150 inhabitants. Upon the arrival of the President and his party, the village had grown to a tented city of 30,000 inhabitants. The occasion of the President’s visit was to be present at the dedicatory exercises of the Oregon Trail, a splendid national highway.

Eighty years ago, a few missionaries guided about one thousand persons across the mountains and into the fertile valleys of the far Northwest. At the coming of the President, the adventure of the dauntless pioneers was fitly celebrated. Being admitted to the President’s family for the day, as a pressman, it was my privilege to closely follow the events and to observe at close range the good man and his devoted wife.

President and Mrs. Harding belonged to the common people. This they so clearly demonstrated as to completely capture the hearts of the thousands gathered on the mountain slope. When the train pulled into the cross-roads town, President and Mrs. Harding stood on the rear platform. They warmly greeted the Oregonians. Mrs. Harding insisted that the cowboys, and cowgirls should ride up to the train for a hand shake. To this request these lads and lassies responded quickly, and thereby gave a fine exhibition of splendid horsemanship.

It was provided that the President should ride in a stage coach of 100 years ago. For Mrs. Harding a beautiful pony chaise drawn by four was provided. The good lady preferred to ride in the old coach with the President. The crowd cheered as only Westerners can.

From the reviewing stand on the slope of the Blue Mountains the President and party reviewed the pageant depicting the coming of the emigrants eighty years ago. The pageant was great. It was led by ministers impersonating the early missionaries. Then followed a company of Indians bearing a banner with this legend, "We are in search of the white man's Book." Then followed a wagon train of "prairie schooners" of various devices. Scouts; women on horseback; miners; pack trains; oxtteams, etc., made a most interesting display.

Seated with the presidential party were Congressmen, State senators and representatives, and four Governors.

There were also in the company many of the early pioneers, one of whom was a babe in arms when the settlers came eighty years ago. The Governors spoke briefly and well. The President appeared to be at his best. There was nothing in his manner to indicate that he was not in the best of health. However, in just one month from that day he passed into the other world. He seemed to be specially happy in his address to the great company. He lauded the early settlers, praised the work of the Christian missionary, and clearly pronounced the nation's obligation to the church and religion.

In one of the great moments of his address he disregarded his manuscript entirely, and exhorted the people with all the fervor of the old-time Methodist preacher. Speaking with a voice that commanded the attention of the immense throng, he said, "I wish it clearly understood that I am a Christian. I am a Christian soldier." At Helena he is reported to have said, "What our country needs is a good dose of old-fashioned religion."

The exercises at the reviewing stand being over, the President and his wife took to the stage coach. Mrs. Harding insisted upon riding on the box with the driver. This pleased the crowd. To see the "first lady of the land" on the seat of an ancient stage coach, and lumbering over a rough mountain road, was a sight indeed.

Following the exercises at the speakers' stand there was a very real pow-wow with some very real Indians. Three tribes were represented, the Umatillas, the Wallawalla's, and the Cayuse's. Through an interpreter they told the "Great White Father" of certain difficulties in the management of Indian affairs in Oregon. The pow-wow was long and the President was patient. The President assured the chieftains that their grievances would be carefully considered at Washington. Then the pipe of peace was passed and smoked with a right good will. With interesting ceremonies and much weird music and rhythmic dancing, the President and his wife were adopted into the three Indian tribes represented. The Indians gave to Mr. Harding a pair of gloves, and to Mrs. Harding they gave a pair of blankets.

The next day, the President and party started on the Alaska trip. In

thirty days thereafter, he was not, for God had received him. It seems that I can yet hear him say, "I am a Christian. I am a Christian soldier."

Philadelphia, Pa.

THOMPSON W. MCKINNEY.

WHERE WAS BISHOP STUNTZ BORN?

BISHOP LOWE's sketch of Bishop Stuntz for the September-October number of the *METHODIST REVIEW* starts out with an inaccurate statement. Bishop Stuntz was *not* born in the northeastern, but at Albion, in almost the extreme northwestern part of Pennsylvania.

In the preparation of the sketch why should Albion be entirely unmentioned? Many times Bishop Stuntz gave testimony to the fact that to the community and Methodist Episcopal Church of Albion he was largely indebted for what he became as a man, a minister of the gospel, a missionary and a bishop. He presided over the Erie Conference, of which I was secretary, at the session of 1922. In his remarks delivered just before he read the appointments, he said (in substance): "Ever since my election as bishop I have desired to preside over a session of the Erie Conference, for at Albion, within the bounds of the Conference, I was born, had my rearing, received my early academic training, attained the years of my majority as a citizen, was converted and united with the church. In the cemetery of Albion many of my dear loved ones lie entombed, and after death claims me I hope my remains will be taken to Albion for interment." That they were not taken to Albion for interment is of nobody's concern excepting that of his family; but that Albion should be entirely unnamed in Bishop Lowe's sketch of him lessens the value of the sketch and causes both surprise and regret to all Erie Conference readers of the *REVIEW*.

North Gerard, Pa.

W. P. GRAHAM.

BIBLICAL RESEARCH

THE PARTHENOGENETIC PROBLEM OF CHRISTIANITY

THE NATIVITY NARRATIVE IN MATTHEW

THE historic credibility of the story of the birth of Jesus as related in the first Gospel is not affected by the varying critical theories as to the manner of its editing. However the various documents—such as the so-called *Logia*, the Ur-Markus, the stories of the Nativity and of the Resurrection, etc.—may have been collected and compiled, they all bear the marks of original sources, secured from first-hand witnesses.

There is a somewhat different point of view which shapes the literary motive in all four Gospels: Mark begins with the baptism of Jesus and his ministry, Matthew with his Hebrew ancestry in Abraham, Luke with his human origin in Adam, and John with his eternal and divine nature

proceeding from God. This accounts for the peculiarly Judaic atmosphere of Matthew. Many of its sources may have been in the records of the Jerusalem Church, which was largely Jewish in its membership and apparently presided over by James, the son of Joseph, and legal brother of our Lord. This explains the rather Targumical tone of this Gospel, such as its constant quotation of prophetic passages of the Old Testament with the phrase, "that it might be fulfilled." This super-emphasis on the predictive element in prophecy, of which a careful criticism of these passages may require of us a more symbolic and less predictive sort of interpretation, does not in the slightest degree impair the historical truth of this account of the miraculous conception of Jesus. It simply reveals the thought background of a perfectly honest editor of genuine documents.

This also helps to explain the quite certain source of the Nativity narrative in Matthew. It is a record made of the testimony of Joseph, the husband of Mary, one of the two only witnesses who could give any first-hand evidence of this fact. We need only to read the repeated divine intimations made to Joseph, largely through dreams (God can use any psychological condition as a means of revelation). These were orders for the protection both of Mary and her child (Matt. 1. 20; 2. 13, 19, 22). It was a most natural thing that Joseph, who is described as a "just man," should have made a written record of these facts as a vindication of his bride. It may have been left in her hands or in those of his family, through whom it passed to the author of the first Gospel.

No space can be given to the discussion of the historic credibility of such Matthean stories as the visit of the Magi and the slaughter of the Innocents.¹ The frequent attempt to interpret these as mythical is the work of the so-called "modern mind," which is so modern that it cannot acquire that historic imagination which could visualize the general expectations of that time of the coming of a Hebrew leader and the astrological application of it by Persian savants. It cannot realize the psychology of Herod's character. He was an Idumean monarch, but was a Jewish proselyte, filled with current Messianic superstitions and a man of the wildest ferocity and brutality. All these stories, however strange they may seem to us, fit fully into the feelings and thought of that age.

Matthew, as definitely as Luke and John, emphasizes both the human ancestry and the heavenly descent of Jesus Christ. The genealogy in the first chapter (which will be more fully studied hereafter) is a declaration of his legal relationship to the Davidic royal line. Putative fatherhood is an essential Hebrew thought. An example is the heredity law of Levirate marriage (see Deut. 25. 5f.; Matt. 22. 24). The Greek word in the genealogy, *ἐγγονος*, denotes the legal rather than the physical descent. Joseph was the legal father of Jesus. By a supernatural act rather than physical generation God gave him a son. This foster father had all the rights of a parent both under Jewish and Roman law. Yet

¹ In the next issue of the METHODIST REVIEW there will be an article on "The Magi," contributed by that distinguished New Testament scholar, Sir William Ramsay, which will strongly support the position taken in this paragraph.

here as elsewhere the stress is laid on Joseph being the husband of Mary and not on his being the father of Jesus.

It must also be remembered that betrothal was in Jewish civil law a legal relationship, a *quasi*-marriage, which, like marriage itself, could be dissolved only by legal means. Marriage began in the betrothal and was consummated by taking the bride to the home of the husband. When therefore Joseph became aware of the pregnancy of his betrothed bride a legal process was necessary for breaking the bonds. Even if it had been done as privately as possible, it would have left a serious soil on the reputation of Mary. To maintain the legal ancestry of Jesus by giving him an earthly father, and to vindicate the chastity of his mother, as well as to preserve the wonderful story of his divine conception, it was necessary for the father of the Holy Family by consummating betrothal in marriage to guard these two facts, necessary to Jewish Christians and inspiring to us all—the Davidic descent through Joseph and the heavenly birth by the agency of the Holy Spirit.

The Davidic origin is strongly attested by apostolic documents: Rom. 1. 3; 2 Tim. 2. 8; Acts 2. 30; 13. 23; Rev. 5. 5; 22. 16. And, as has already been shown in the case of John and Paul, the apostolic writings equally assert the divine Sonship and heavenly origin of our Master. These doctrinal statements may not be made in the historical manner of Matthew's narration, but their agreement is substantial.

So Matthew, having shown the Davidic descent of Jesus in the strictly legal sense, both by the genealogies and by the marital relations of Joseph and Mary, proceeds to tell the story of his divine descent. "Now the birth of Jesus Christ was on this wise (*obvius*): she was found with child of the Holy Spirit" (Matt. 1. 18). The Messianic claim is based on genealogy; the divine nature has back of it a miraculous conception. "That which is conceived in her is of the Holy Spirit" (Matt. 1. 20). Thus does Matthew describe this dual relationship of Jesus Christ both to earth and heaven.

It needs to be emphatically noted that this biblical statement of Matthew, incorporated in the Apostles' Creed as "conceived by the Holy Ghost," should be understood not as a generative but as a creative act. Just as in the case of the First Adam man rises from animal life by the Breath of God, so in the case of the Second Adam, the head of the new race becomes both sinless and divine by a similar creative intervention. Neither Adam nor Christ is pictured in the Bible as being brought into the world like the rest of mankind. This fully answers that saying of Lobstein, an idea constantly repeated by the deniers of the virgin birth, "If Jesus Christ is truly man, he ought to be born in the same manner as every other man." The real mark of humanity is not animalism but the divine image. As the First Man was a new type, so is the New Man. That does not make either of them less human but more truly so. As a matter of fact Jesus is the only Real Man, as well as the Son of God. Both Adam and the rest of us have revived the beast by missing the moral mark in life.¹

¹ See the able discussion of this in Bovon: *Théologie du Nouveau Testament*, vol. 1, p. 204.

In Matthew, probably more fully than in any other book of the New Testament, theophanies are shown to accompany the birth, baptism, transfiguration, and resurrection of our Lord. A theophany differs from all sexual conceptions. The story of the virgin birth of Jesus is absolutely unlike those mythological legends of heathen gods begetting heroes by a strictly sexual process. As Son of God, the child of Mary was begotten before all worlds, according to the doctrinal teaching of the New Testament; as Son of Man, he is "born of the Virgin Mary" "*in this wise*," a creative act of that Divine Spirit who is in the Bible portrayed both as the cosmic and redemptive agency of the divine Nature. When we shall look more closely into the Nativity narrative of Luke, we shall find further confirmation of this manner of birth and its significance.

Further confirmation of the historicity of this account in Matthew can be found in the simplicity of its language, utterly different from that of the fabulous narratives of mythopoeic character such as are frequent in pagan literature and are also found in the Apocryphal Gospels, Epistles and apocalypses of the following Christian centuries. One of the earliest of these, generally called the *Protevangelium*, tells the story of the life of Mary and the birth of Jesus with multitudes of absurd details in language of wonder and credulity. Some of these details may be based on accurate traditions, but both the style and substance compel rejection of any slightest historical value. Matthew is entirely unlike these writings; it is written in a sane and sensible style and presents records which have all the reality of a first-hand personal testimony.

[In the next issue of the REVIEW, we shall take up the study of the Nativity Narratives in the Gospel According to Saint Luke.]

FOREIGN OUTLOOK

SOME NEWER LEADERS OF RELIGIOUS THOUGHT

It is an obvious fact that the leadership in religious thought in Germany belongs to-day mostly to men of the younger generation. With a few significant exceptions, the most influential of the present leaders have come to the front since 1914. The eminent theologians of the older generation still enjoy great respect and admiration and they still exert no little influence, yet very few of them can be reckoned among the real leaders of religious thought in this new era. Harnack, for example, is perhaps the most famous German theologian of the last forty years, and even to-day whatever he writes is sure to be read with eagerness, yet even he is not one of the leaders of contemporary religious thought, mighty as was his influence during so many years. Herrmann and Troeltsch, two wonderfully impressive thinkers, have passed away. Their influence is likely to be significant for years to come. But even these are not the thinkers toward whom the younger generation is chiefly turning.

Who, then, are the leaders of thought in this new era, and what

manner of men are they? They are not all young men, or even men of middle age. One of the ablest of them, Adolf Schlatter, of Tübingen, is now seventy-two. In accordance with the law of Wurtemberg he was pensioned two years ago. Yet neither age nor official retirement has seriously restricted his activities, and they have not at all impaired his influence. Finding himself still in vigorous health, and being, moreover, far from content with the theological standpoint and tendency of his successor, Professor Heitmüller, he is making large use of his right to teach even as a pensioned official, and he numbers in his lecture room more hearers than any other theological professor of Germany except his colleague, Karl Helm. Also the influence that he exerts outside the university seems to be growing rather than diminishing. And so, if a number of the older men have suffered a loss of prestige and influence, while certain younger men have stepped into the position of leaders, the cause cannot lie in the matter of age. The eager, inquiring students at the universities and the men and women of like spirit outside are simply accepting as guides the men who seem able to give them the help which they require. And what is it they are seeking? It is truth and assurance in the fundamental matter of faith. The upheaval of the war and the revolution involved traditional religion along with the rest of the old system. The consequence has been a wonderful quickening of interest in the question of the reality of religion. I do not pretend to say that the war has made the people as a whole more religious: that is not the way of war. Rather, to many observers, it seems that the mass of the people is less religious than before. Nevertheless, this seems certain: those who already were religiously interested and those who in these years of distress and trouble have been religiously awakened have been brought to take the matter of personal religion far more seriously than was commonly done before. And accordingly it is those teachers who seem able to give the largest help in relation to the fundamental problems of personal religion that are now the accepted leaders. This statement, however, should not be regarded as an invidious comparison; for it is an impressive fact that with nearly all the teachers of theology in Germany the note of personal religion is far stronger than it used to be. To-day one can observe but faint traces of that attitude of pure objectivity in theological instruction which once seemed to be the ideal of some professors. It never was, of course, the ideal of the best and strongest of them. To be clear on this point we need only remind ourselves of the prophetic note that was dominant in the teaching of such men as Kaehler and Herrmann. And even Harnack, though famed for his historical researches rather than for any great constructive religious thinking, always impressed his students by the energy of his interest in personal religion. And so, in view of the fact that nearly all the theological instructors are now not only frankly devoting special attention to the interests of personal religion but are emphasizing these interests more than ever they did before, it would be manifestly unjust to say that, in this time of spiritual distress, thirsty souls have turned away from those teachers

who are but dry cisterns to those who are living springs. Rather let us say, they have turned with special eagerness and in unusual numbers to those fountains which seem to send forth the richest streams. And in the present situation it is but natural that the new leaders should be men distinguished primarily for their insight into the vital problems of faith and their spiritual gift of prophetic teaching. In most instances they are men of eminent learning, too; but their learning alone could never have gained for them the influence which they exert.

In undertaking to name and briefly characterize the present leaders of religious thought in Germany, I would explicitly disavow every thought of my competency to weigh one man against another and give to each a definite appraisalment. These men are in the midst of their labors and endeavors; each one stands at some point in the course of his development—some of them still in the earlier stages; and, whatever the immediate stir any one of them may be causing now, only the future course of history can show whose work has in it elements of abiding worth. And it is quite possible—especially in a time of ferment like this—that some thinker as yet unrecognized may, ten years hence, be the most potent leader of them all. Therefore I undertake no more than to serve as guide in a swift survey of some of the most prominent of the present leaders and the movements they represent and briefly indicate what seem to me to be their chief points of strength or weakness. Some of these movements I hope to consider more in detail in future discussions.

It is a well-known fact that in Germany the proportion of intellectual leaders connected with the universities is higher than in most other countries. Since the war that proportion is considerably diminished; the stress of the times has brought to the front an unusual number of strong thinkers outside academic circles. In the field of religion and theology, however, the strongest leaders are, with only a few notable exceptions, university men. One of these exceptions is, of course, that extraordinary personality, Rudolf Steiner, the founder of the movement known as anthroposophy, a striking modification of theosophy. But the anthroposophic movement, after creating an immense stir for a while, has of late attracted comparatively little general attention. Another important exception is Count Keyserling, author of *A Philosopher's Journal of His Travels*. Keyserling proposes the development of a new religion, to be formed by combining the best elements of Christianity with the (perhaps still better) strongest elements of the religions of India and the Far East. Still other noteworthy exceptions are Dr. Siegmund-Schultze in Berlin and—to include a Swiss who exerts an influence also in German circles—Leonhard Ragaz in Zurich. Siegmund-Schultze is editor of *Die Eiche*, a journal devoted to international conciliation on a Christian basis and to the mutual understanding and spiritual unity among the various branches of the Christian Church. He is doing a noble and truly courageous work. The work demands courage, for it represents a standpoint too progressive for the average Christian or even the average parson. Dr. Ragaz is leader of the "religious-social movement," or rather of the Swiss branch of it; for the

German branch, centering in Berlin, differs somewhat from the Swiss. The standpoint of Ragaz and his group is ably represented in the journal *Neue Wege*. Ragaz was for a time professor at Zurich, but withdrew some years ago because in the university he felt himself to be hampered in his work. In Zurich, too, is Pastor Kutter, a still more radical social thinker. As these social movements are too complex to be justly characterized in a very brief space, I pass them by for the present. Again, one thinks involuntarily of Spengler, another nonacademic leader of thought. Spengler is, to be sure, no theologian, yet the manner in which his philosophy of history relates itself to the problem of religion has provoked much thought in theological circles. And finally, several of the able thinkers who look upon Karl Barth as their leader are not—at least not yet—academic theologians.

To name the theologians who enjoy the greatest popularity, whether as teachers or as writers, is not always to name those who are the most influential ones. Albrecht Ritschl was, in his later years, not only the most famous but doubtless also the most influential theologian of the time, yet a number of other men lectured to much larger audiences than he. Nevertheless, the comparative popularity of the various teachers is not without significance.

With this caveat I will state that to-day Karl Heim in Tübingen attracts a larger number of hearers than any other theological teacher in Germany. Next after Heim stands his Tübingen colleague, Schlatter. Then comes Otto in Marburg. Among the other eminently popular teachers at the present moment are Barth in Göttingen, Girgensohn in Leipzig, Althaus (the younger) in Rostock, and Bultmann in Marburg. Another young scholar who has made a name for himself is Friedrich Heiler, professor of the history of religion at Marburg. It is his two great books, the one on Prayer and the other on Catholicism, more than his power as teacher, that have won for him his great reputation. The work on Catholicism is all the more interesting and significant because of the fact that its author was himself a Catholic until a very few years ago and still retains a strong admiration for certain important features of the Catholic Church. Still another very able young theologian is Emil Bruner of Zurich. He must be mentioned in spite of his being a Swiss, for the larger community of German thought includes the Swiss scholars of German tongue. Finally, I would call attention to two young philosophers, Scholz in Kiel and Bruenstaed in Erlangen, who stand in intimate relation to current theological discussion. Indeed, the former was professor of theology in Breslau before accepting his present chair. Each of them has published a book on the philosophy of religion. Especially Bruenstaed's (*Die Idee der Religion*) has been received with much favor in theological circles.

Most of the leaders of thought hitherto mentioned have acquired their special influence only in recent years. Such is not, of course, the case with Schlatter, whose present influence is the fruit of a long and steady development. On the other hand, just this is the case with such a man as Otto; for although his teaching activity and his literary pro-

duction had long been highly esteemed, it was only with the publication of *Das Heilige* in 1917 that his great reputation was established.

While the design of the present report is to bring to notice the newer leaders of thought, a few words concerning those of long-established reputation seem indispensable to a just view of the whole situation.

If such men as Harnack, Kaftan, Jülicher and Loofs (the first three being now officially retired) are no longer quite the compelling forces they once were, they still exert a notable influence. Rade in Marburg continues to conduct the "*Christliche Welt*" with great skill, and the journal still exerts a great influence. Because, however, of Rade's outspoken standpoint as pacifist and democrat, some of the group that he had gathered about himself and his paper have turned away. Seeberg, notwithstanding his energy and eloquence, has failed to inspire the present generation of students. He is still a popular lecturer, but he is no longer dominant in any large circle. Several men somewhat younger than these have held their own or, in some cases, even extended their influence. Gunkel still seems to be the most interesting and gifted of the present generation of Old Testament scholars. He is distinguished above his contemporaries by an extraordinarily fine literary and psychological sense. Schaefer, who a few years before the war made a decided impression by his "*Theozentrische Theologie*," has in the last years fairly maintained but not extended his influence. Lütgert, professor at Halle, has recently published the first two volumes of a very interesting work on "*The Religion of German Idealism and Its End*." The concluding volume may be expected soon. The book has met with high praise in some quarters but also with much adverse criticism in others. An able theologian, whose standpoint is akin to that of a number of American scholars, is Wobbermin, now in Göttingen. He has published the second part of a work of large design offering an exposition of the Christian religion according to the "*religio-psychological method*." With Wobbermin that method appears as a sort of combination of Schleiermacher and William James. From this standpoint he has made a strong impression upon many minds and was, indeed, gathering about himself a goodly group of special disciples, when the movement suffered a decided check through the powerful influence of Helm and Barth, who represent a tendency away from Schleiermacher and psychologism generally. Of the theologians who gained a distinct reputation before the war and are still fully maintaining, or even increasing, their influence, three seem to deserve particular notice. These are Deissmann and Holl in Berlin and Stange in Göttingen. Deissmann is not only an eminent New Testament scholar but also a very significant force in the religious life of the students and in the great movement of the time that seeks the realization of Christian unity. His cordial relations with Methodism in Germany are but one of many indications of the breadth of his sympathies. In his lectureroom the dominant note is not philological, as one might infer from the nature of some of his books, but decidedly religious. At the age of fifty-eight Deissmann stands to-day in the fullness of his powers and with the prospect of long-extended and fruitful labors. Holl is of the same age as Deissmann and, though less widely

known abroad, enjoys perhaps an even higher reputation at home than the latter. Now that Harnack, at seventy-three, has reached a period of life when the immense labors that were so long his habit are no longer possible, Holl is generally regarded as the most important of the contemporary workers in the field of church history. In the opinion of many his book on Luther is one of the two most important German theological works of the past ten years, the other of course, being Otto's "Das Heilige." Somewhat younger than Deissmann and Holl is Carl Stange (born 1870), a "positive," Lutheran theologian, yet withal thoroughly modern. His influence is enhanced by his organizing talent. He is the moving spirit in an annual gathering at Wernigerode (hereafter at Helmstedt) for the discussion of current religious questions, and a year ago he established a new "Zeitschrift für Systematische Theologie."

In a survey of theological tendencies in Germany, which appeared in the REVIEW some sixteen years ago, I was able to make a fairly definite classification of men and movements. To-day no such thing should be attempted. The newer movements have not yet assumed a definite shape and direction and the older positions, too, have not remained unaltered. Several significant things are, however, perfectly clear. In the first place there is a remarkable revival of interest in systematic theology. The eminently influential leaders of religious thought to-day are either professors of systematic theology (Heim, Otto, Girgensohn, Barth, Stange, Althaus) or else men who manifest a strong interest in it (Schlatter, Holl, Hirsch, Elert). In the next place, German theology since the war has been swinging mightily toward the "right." This must not be understood as meaning a recourse to older or more conservative views in matters of Biblical criticism. Nothing of that sort seems to have taken place. The new positive tendency manifests itself in an earnest inquiry after the ultimate realities of divine revelation, after the essential word, after God. In the eighteen Protestant theological faculties of Germany it is possible to count two or three professors of systematic theology who are decided "liberals," then a larger number who are commonly regarded as liberal are probably at bottom quite evangelical, and finally the acknowledged "positive" theologians. There is today very little of the strict confessionism of the days of Luthardt and Frank, but there is also but little trace of the liberalism of Pfleiderer and Biedermann. This does not mean that the theology of the present day is wanting in antitheses and contradictions. These are perhaps as sharp as ever they were, but the old labels, "conservative" and "liberal," seem no longer to serve any reasonable purpose.

About two years ago an article appeared in the organ of the churchly branch of the youth movement, bearing the title: "Zwischen Heiler und Heim." It is these newer men, the writer pointed out, that the students and younger pastors are reading and following. He named five of the new leaders: Heller, Otto, Girgensohn, Barth, Heim. The list must be extended to include Althaus (Rosbock) and perhaps Brunner, Hirsch and Elert. Inasmuch as Otto and Heim have more than once been under consideration in the REVIEW, I shall content myself here with a few sup-

plementary notices. Otto's "Das Heilige" is now in its eleventh edition and has appeared in an English translation (*The Idea of the Holy*). Otto's popularity as teacher is still in full tide in spite of the fact that a pernicious malady has considerably hindered his activities in recent years. I am glad to add that his friends believe him to be on the way to a good recovery. Helm stands in full bodily strength and is constantly extending his influence. The ground of his popularity is an open secret. He is a man of very wide sympathies, he is a model of frankness and intellectual courage, he has a gripping evangelical message, and he has style both as writer and as speaker. Of the "school of Helm" there are fewer manifestations than there were before Barth and Brunner emerged. The position of these men is closely related to that of Helm, hence the very fact of the closeness of the relation renders the lines of demarcation uncertain.

Girgensohn is the very popular successor of Ihmels at Leipzig. Ihmels, the most influential Lutheran in Saxony, resigned his professorship a year or more ago to become Bishop of Saxony. Although so influential a leader and at the same time a popular professor, he probably had no such hold on the students as his successor has gained. Girgensohn has published a very ambitious book on the psychology of religion, but it is his work as teacher and his personal association with the students and not the big book that gives him his influence. Theologically Girgensohn stands, one may say, in the "Erlangen line," Seeberg having been his chief teacher. He acknowledges special obligations also to the writings of Kaehler and Schlatter.

In the matter of personal popularity with the present generation of students the man who stands next to Helm is Paul Althaus the younger. Althaus's popularity is not hard to account for. He is young, has personal charm, speaks easily and forcefully, and is a stirring and productive thinker. To all this he adds a marked sympathy with and understanding of the problems of the youth of to-day; one may even regard him as a sort of embodiment of the "youth movement" in the professor's chair. Perhaps the most interesting of his writings is his eschatological study, "Die letzten Dinge." Theologically he has been influenced chiefly by his own father, then by Schlatter in Tübingen, then by Helm and finally—in a marked degree—by Kaehler. The last he never heard; also Helm was not his personal teacher.

It cannot be said that either Hirsch in Göttingen or Elert in Erlangen has as yet attained the popularity of the other men in this special list, but each is doing notable and impressive work. Elert has published a remarkable book on "The Conflict about Christianity" in the nineteenth and twentieth centuries. Although he represents in general the Erlangen type of theology, he manifests a certain sympathy with Helm and Barth, in that they all vigorously repudiate the widespread modern tendency to "combine" culture and religion. They all alike insist that culture has no independent rights, on the basis of which she may contract and compromise with religion. Culture (civilization) must be unconditionally subject to God and so to the faith that is of and to God. Hirsch is the incumbent of one of the two chairs for church history in Göttingen, but he manifests

an almost equal interest in systematic theology. He is short of stature and of a slight build and has always been of delicate health. Yet he manages to do an astonishing amount of work. His admirers expect great things of him. His general theological standpoint is "positive" and yet modern. But he is not too conservative to be very acceptable as editor of the *Theologische Literaturzeitung*, which hitherto represented a distinctly liberal theological tendency. A characteristic expression of his way of thinking is to be found in his little book entitled "*Deutschlands Schicksal*." Here one finds an intensely religious philosophy of history joined with a highly conservative, almost reactionary political theory.

The figure of liveliest interest in the theological faculty at Göttingen is just now Karl Barth. He is, indeed, for the time being, the most discussed theologian in Germany. He is a Swiss, a son of the late Professor Fritz Barth of Berne, and is now thirty-eight years of age. He studied theology for a time in Basel, but chiefly in Marburg, where he was strongly influenced by Herrmann and Jülicher. For some twelve years he was an obscure pastor in Switzerland, until long-continued meditation and research brought about an inner upheaval, which soon after found expression in a book on the Epistle to the Romans. In this book Barth brought sweeping charges against modern "scientific" theology—especially exegetical, but also dogmatic theology. No matter how exact and refined the method, it fails to bring one to the goal, simply because the aim is false. Instead of entering boldly into the sanctuary, modern theology, with its proud "objectivity," is self-condemned to remain in the outer court. History is indeed indispensable, but it is only preliminary work. Under the conviction, therefore, that the real task of Biblical interpretation had been generally repudiated in the name of scientific objectivity, Barth writes this book, with the aim of not merely apprehending the sense of what Paul wrote to the Roman church in his day, but also of apprehending what that message means for us to-day. The energy and originality of the exposition made a great impression, and Barth has become the center of a group of stirring young thinkers, of whom Brunner and Gogarten are the most noteworthy. The thinking of Barth is very striking and suggestive, but it is as yet rather tumultuous. Brunner, on the other hand, writes in a very lucid and orderly way and at the same time with great force. His new book, "*Die Mystik und das Wort*," is a brilliant criticism and repudiation of the main tendency of the theology of Schleiermacher. Inasmuch, however, as this new movement led by Barth deserves and demands something more than a summary characterization, I reserve it for a later discussion. I close this report with an expression of gratitude to God for the signs of the rapid growth of a positive, evangelical, Biblical theology in Germany.

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BOOK NOTICES

Jesus Christ and the Human Quest. Suggestions Toward a Philosophy of the Person and Work of Christ. By EDWIN LEWIS. New York and Cincinnati: The Abingdon Press.

THERE is no doubt as to the revival of interest in doctrinal questions to-day. But a little while ago the field seemed to belong to the historical critics on the one hand and the writers on "applied Christianity" on the other. It marks a better day if we are coming to realize that Christianity is first of all a faith, a deep conviction about God and man and life upon which all else is to rest.

But if the real work in this field is to be done, then we must have something more than the insistence of the traditionalists that we repeat the phrases of our fathers, while they rummage the pages of church history in order that they may label and sentence every man who wants to think for himself. And we must have something more than those popular books, good in their place, which give a whole theology in a few entertaining addresses. Let us welcome then such a book as this. Here is a teacher of systematic theology with rare equipment for his task. He has, first of all, the spirit of a Christian man with an understanding of Christ that comes from within. He shows a keen mind, the possession of the tools of scholarship, and joins to reverence a fearless devotion to the truth. If the Christian Church, if the Methodist Church, is to maintain its leadership, it must give full opportunity for such men to do their work.

What is Professor Lewis trying to do? He recognizes that we have on the one hand a traditionalism whose phrases have lost their hold on great numbers of men. On the other hand, left without guidance, some of these men are falling prey to a radicalism which has lost the heart of the Christian conviction, or are wrongly made to feel that they have no place in the Christian fold. His purpose, through and through, is a constructive one. For him his thought of God and man, his vision of life, his hope of help are all bound up in Christ. The incarnation is for him the supreme divine need and the center of all history. That faith he wants to set forth for the men of to-day. The faith remains the same for us as Christians, but conditions have changed for us as theologians. Our underlying philosophy has changed; we have a truer conception of the relation of the divine and human. We understand better the meaning of personality and its laws; we have given a new place to the idea of growth, or development. And Professor Lewis is convinced that important moral and spiritual interests have suffered through some of the traditional theories.

Professor Lewis's theme is not simply a theory of the person of Christ. He is interested in Christ not as a theological problem, first of all, but as the answer to "the human quest," to man's search for life. His concern is religious. To use the old theological phrasing, he knows that Christology must spring out of soteriology. That drives him back

a step further, to a study of man himself. And so we have a broad threefold division to the treatment, though the chapters in order are not sharply divided in this way. There is a study of man in his nature and need, his sin and his desires; this is the human quest. There is next a study of Christ in his meaning for men and his achievement for men; this we may call the work of Christ. There is finally an attempt to answer the question as to the person of Christ.

Chapter one enables you to classify Professor Lewis, if you wish, in the fundamental controversy. What makes a man a Christian, he holds, is that he shall give to Christ "the place of complete moral and spiritual lordship." In other words, in true Wesleyan fashion he distinguishes between religion and that theology in which men build up their opinions on religion. So he goes on to consider man, asserting that the basis of religion is found in man's very nature. For him man is a seeker of ends who must act because he desires. The study of these ends in their higher meanings leads to the supernatural, to a world understood in terms of a moral goal, a moral need, and a higher help. All this prepares the way for the understanding of Jesus Christ, who reveals the true end and the way to its achievement.

It is significant that Professor Lewis begins his second study with a discussion of "the personal achievement of Christ in his relation to God." For the character of Jesus and for his work, it is absolutely vital to the author that there should have been a genuinely human moral life and a genuine moral victory. He cannot tolerate the thought that "the one Man whose character stands out as the world's supreme moral achievement was nothing but a Divine-human automaton." Men have started with a theory of his person instead of beginning with a study of his life, and in the name of their theory they have sometimes destroyed the humanity of Jesus at the point of its deepest meaning for us; that is, in his moral experience. For Doctor Lewis that involves the reality of moral conflict and the fact of moral-spiritual growth. The matter is not settled by conceding this merely in words. When Professor Lewis's predecessor writes of Jesus: "That babe was not a human babe. . . . All the personality of our Lord he brought with him into human existence. . . . The manhood is ever impersonal, never anything but a lower co-efficient for the abiding person of the Son of God," then it may well be asked whether the supposed interests of a theory have not demanded too great a price. In his discussion the author might well have made stronger appeal to the records of the Gospels as against the abstract and artificial constructions of some theologians at this point, but he properly emphasizes the moral-religious interest that is at stake.

Perhaps the best contribution of this volume is the discussion of the meaning of Christ for human life and salvation. There is hardly another field in which the Christian position is more urgently in need of re-statement than with reference to the doctrine of salvation. Even such a writer as George B. Stevens in his *Christian Doctrine of Salvation* limits his treatment largely to the matter of theories of the atonement; that is, the condition upon which God can forgive sins. But the big

questions, what is the matter with our humanity? and how does God make over men? (making and remaking are a part of one whole here), and how is he going to make over this old world and bring in the new humanity in which his spirit, the Christ spirit, will rule? A model of brief suggestiveness is Professor Lewis's discussion of some of the inadequate ways of salvation under the heading, "The Search for Redemption." He takes up then "The Christian Way" in four chapters, which have been preceded by a study of sin and its social ramifications.

The third division of Doctor Lewis's treatment will naturally afford the most occasion for discussion. It is necessary to keep in mind here the distinction with which Professor Lewis begins this volume between religious faith and theological theory. God is for him uniquely incarnate in the person of Jesus Christ. Jesus is for him Lord and Master and Son of God. He holds in the strictest sense to the divinity of Christ and his conception of God is trinitarian. It is wholly wrong to assume that he questions the virgin birth. He disputes the idea that belief in it is essential to Christian discipleship and failure here should bar a man from membership in the church of Christ. Opinions will of course differ as to his use of Luke in this argument. What he is concerned about, however, is that the divine work shall be emphasized by the spiritual side rather than the physical, and that the idea of the virgin birth shall not be used to impair the humanity of our Lord.

Doctor Lewis criticizes at some length the kenotic theory, and considers this to be the typical traditional theory. This position is hardly well taken unless the term is so broadened as to remove it from any special relation to the nineteenth century German theologians with whom the kenotic theory really originated. Kenoticism means more than an emphasis upon the divine humiliation in the act of incarnation. The material is thoroughly reviewed by Loofs in his article, "Kenosis," in the *Realencyklopaedie*. But all this does not affect the substantial significance of Doctor Lewis's discussion. Traditional theologizing, he is convinced, destroys the moral reality of that life of our Lord as a tempted, growing, triumphing and real human being, so plainly witnessed to in the Gospels, so vital to us. On his own theory he goes back to the idea of the Logos, or Word. The incarnation is not "an instantaneous and complete transfer by conception of a separate divine consciousness to human conditions." The Word became flesh; that is, came to be flesh. "The uncreated but creative Spirit of Perfect Holiness and Perfect Love would reveal that love and holiness to men. . . . The only way in which such a revelation could be made was through a human personality. . . . In Jesus Christ the necessity is met and the revelation made. . . . A life which we can only believe had been prepared for that purpose became a life of which God could say, 'This is I.'" For Doctor Lewis the incarnation is not so much an instantaneous deed in the moment of conception as it is a moral-spiritual deed through a period of time. The end is the same, however, absolute God-consciousness and absolute man-consciousness in one life, and the uniqueness of Christ is conserved in the author's position. Though "every human life is

grounded in the same divine reality," yet the full and final expression is in Jesus Christ. This gives us at the same time the universality of Jesus as man and his absolute character as revelation of God. Using the Logos idea, the author holds that there was incarnated in Jesus "that constituent element of his (God's) being which we can only designate, as it is thus manifest, the Eternal Christ, the Eternal Logos, the Eternal Son."

The value of Doctor Lewis's theoretical suggestions will be variously appraised. They occupy, in fact, a small part of the volume. But the whole discussion marks the new situation in which this subject must be considered. Any discussion of Christology to-day must keep certain things in mind. First, it must distinguish between the attitude of personal faith and the theoretical formulation. Second, it must rest back constantly and directly upon the meaning of Christ for Christian experience, without which the question of a Christology would never have arisen. (On these two points there is some very pertinent material in Wesley's sermon on the Trinity.) Third, it must do justice to the historical materials of the Gospels, with their picture of a truly human life, of intellectual and spiritual as well as moral growth and subject to real temptation. Finally it must use our better understanding as thinkers of the meaning of personality, human and divine, and the relation of the divine to the human. The writings of Bishop McConnell, for example, will show very well what this changed background is in our idea of God and man. But before this is done it may be necessary for someone to write a little volume on the heresies of orthodoxism, those denials of faith which some people make in the name of traditional theology, miscalled sometimes "the faith of the fathers." When the doctrine of the Trinity becomes tritheism under the hands of those who have no idea apparently of what the makers of the creeds meant by person; when the humanity of Jesus is sacrificed or mutilated or a picture is drawn of his consciousness that involves a virtual repudiation of the Gospels; and when a doctrine of the atonement is set up which is inconsistent with our faith in the God and Father of our Lord Jesus Christ; when a theory of the Scriptures is insisted upon which involves a practical denial of the authority of the spirit of Christ as against the letter, then there is some occasion for such a discussion. Meanwhile we welcome this earnest, honest, devout, and able volume, whose spirit is so wholly Christian and whose aim is so dominantly constructive.

A word of appreciation should be added concerning the notes appended to each chapter. With their quotations and their bibliographical references they make the book one of especial value to students, whether within school walls or without. The book itself presupposes not a little theological knowledge. For the most profitable results the student should have at hand and make extended use of such a work as *Doctrine of the Person of Christ*, by H. R. Mackintosh, with some of the other helpful volumes suggested by Professor Lewis.

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TWO NEW VOLUMES—INTERNATIONAL CRITICAL COMMENTARIES

The Epistle to the Hebrews. By JAMES MOFFATT. New York: Charles Scribner's Sons. \$4.50.

THE debt which students of the New Testament owe to Dr. James Moffatt will be greatly enhanced by this new commentary which he has written for the International Critical Series. The work is dedicated to those three stalwart Scotch exegetes of this Epistle, Bruce, Marcus Dods, and A. B. Davison, and this may be the reason for the marked absence of references to German authorities and of German quotations which abound, for example, in his *Introduction to the New Testament*. Our New Testament scholars in the past have leaned far too heavily on their German brethren.

The first inevitable impression which this work makes upon us is the thought "How deep a gulf is laid between this scholarly book and the 95 per cent of the 1924 graduates of Methodist and other schools of theology in this country?" How many of them, we wonder, could extract the marrow from the discussion of the eleventh chapter of Hebrews in this work and its thirty-three untranslated quotations from the works of Philo, of which Doctor Moffatt has made a first-hand study for the purposes of this commentary. In addition to these quotations from Philo there are several of the quotations in the same chapter from the works of Epictetus, Josephus, Chrysostom, the Book of Wisdom, Papyri, Marcus Aurelius, and several others. The volume is especially rich in the light it brings from these sources upon the language and the ideas of the Epistle, and to us it constitutes an eloquent plea for the knowledge of Hellenistic Greek on the part of at least a few ministers in the church, who will act as a body of middle-men to bring the rich fruits and harvests garnered by men like Doctor Moffatt within reach of the rank and file of our ministry.

Two axioms have been taken for granted by Doctor Moffatt in this work, the first of which is that it is a futile task to discover the author of this Epistle, and the second that the writer knew no Hebrew and his readers were in no sense Hebrews. Why Doctor Moffatt includes the first part of this second axiom we do not understand, for it does not at all follow that if a man used regularly the LXX version of the Old Testament that he did not know his Hebrew.

All that we know of the writer is from the Epistle itself in the same way as our knowledge of the real Shakespeare comes from his great plays, and from this letter Moffatt concludes that he was probably a Jewish Christian, who had imbibed the Alexandrian philosophy before his conversion, especially the works of Philo, a man of literary culture and deep religious feeling. The only man in the New Testament who tallies with this description is Apollos, who, Luke tells us, was an Alexandrian Jew, a man of culture with a mastery of the Scriptures, who maintained the spiritual glow and was anxious to give his services for the church of Christ in Achaia, the home of honey and philosophy.

This letter was written to a small community of Christians, possibly one of the household churches to which the writer was attached, for the sole purpose of steadying them in their temptation to renounce God and to release that moral fiber of their faith, as if God were too difficult to follow in this new hard situation!

The greater part of the Introduction is occupied with a very thorough and valuable discussion of the religious ideas of the Epistle. The clue to the understanding of the method by which the writer seeks to prove the finality of the Christian Revelation in Jesus Christ lies first in the use of the Platonic philosophic idea, that the phenomenal is but an imperfect shadowy transcript of what is real and eternal; and secondly in his employment of symbolism or picture language, which was one of the favorite exegetical methods of the Alexandrian school. Especially interesting is Doctor Moffatt's account of how the author came by these ideas and what he endeavored to convey by the use of such symbolic terms as "blood," "high priest," "sacrifice," and other Old Testament sacrificial terms.

The commentary is very rich in word studies and in definitions of many Greek words used in the Epistle. Especially valuable is the discussion of *πίστις*, *faith*, in chapter eleven, the meaning of which is of wide application, now used of belief in God as against the world and the forces of death and injustice, then of belief in the spirit as against the senses and also of belief in the future as contrasted with the present. "It is the reflex of eternal realities or rewards promised by God, by which a good man lives." It is because of this idea of faith as a subjective connection forming a motive for human life that Moffatt rejects the papyri meaning of the word *εὐνοίας* which Moulton preferred in Hebrew 11, for in the papyri the word is used of the entire collection of title deeds by which a man establishes his right to some property. The term *βεβήλος*, *profane*, in 12. 16, is defined as a man devoid of any appreciation of God's privileges and regards these as of no more importance than the sensuous pleasure of the hour, while it is interesting to learn that the term *παρελθών*, 6. 18, 13. 22, was the term in Alexandrian Judaism for an appeal to an individual to rise to the higher life of philosophy.

Meticulous care has been devoted by Moffatt in the endeavor to ascertain the correct text of the Epistle, and the materials supplied by Van Soden have been worked through carefully. Due regard has also been given to the findings of recent grammarians on the tenses of the Epistle, though Moffatt, in all cases, does not follow them, for he thinks, in Hebrews especially, that it is possible to press too hard the perfect tense which is sometimes used for sake of literary variety to relieve a line of aorists; indeed, is often used aoristically without any subtle intention. It is pedantic, Moffatt feels, to press the significance of tenses without carefully watching contemporary uses.

The commentary is studded all over with apt quotations from English literature. It is interesting to learn that Edmund Gosse's earliest initiation into the magic of literature was effected by listening to his father's reading of the matchless cadences and rich images of the first chapter.

The general aim, Moffatt informs us, of chapter 12, 13 is to produce the character focused by Arnold in his lines on Rugby Chapel:

"Ye move through the ranks, recall
The stragglers, refresh the outworn. . .
Ye fill up the gaps in our files,
Strengthen the wavering line;
Stablish, continue our march,
On to the bound of the waste,
On to the City of God!"

This excellent commentary is worthy of taking its place by the very best in the series, with Burton's *Galatians*, Charles' *Revelation*, and Sanday and Headlam's *Romans*, and is indispensable for every student of the epistle of the Hebrews.

J. NEWTON DAVIES.

Madison, N. J.

The Pastoral Epistles. By WALTER LOCK. New York: Charles Scribner's Sons. \$4.50.

THE student of the pastoral epistles has now at his disposal an excellent series of commentaries. *The Homilies of Saint Chrysostom*, Van Soden's work in the Hand-Commentary Series, J. H. Bernard in the Cambridge Greek Testament, Dibelius' work in Leetzmann's *Handbuch zum New Testament*, E. F. Brown in the Westminster Commentaries, the more recent works of R. S. T. Parry (Cambridge University Press), and the important book by P. N. Harrison on the *Problem of the Pastoral Epistles*. To these we must now add this volume by the Regius Professor of Divinity in the University of Oxford. One cannot help feeling a marked contrast between the thoroughness and exhaustiveness of Moffatt's *Hebrews* and the often slight treatment given to some important questions in this commentary. Doctor Lock presupposes that the student is already familiar with the discussions of men like Parry, Dibelius and Harrison. He is very right when he claims that the questions of ecclesiastical organization and authorship must take a second place to the questions of the ethical and spiritual import of the letters. "The first purpose of the writer was ethical." He wanted to build up a high lure of character in the Christian communities such as would attract the outside world to Christ. "You have (he says to his churches) to take your share in the life of the world around you and to attract it to Christ; you have to be good citizens, good neighbors; for this you must embody the natural virtues which the heathen world around you rates most highly, and must add to them the graces of faith, hope and love: and this you can do, for you have the power of the Incarnate and Risen Christ to help you."

On the question of the relation between the *ἐπισκοπος* and the *πρεσβύτερος*, Lock is of opinion that assuming an early and Pauline date for the composition, they are two different names for one and the same office.

He is much more hesitating and uncertain on the difficult question

of the authorship of the pastorals in view of the formidable array of linguistic evidence brought out by Van Soden, P. N. Harrison, and the recent evidence of H. I. Rose in the *Journal of Theological Studies*, who examined carefully the rhythms of the endings of the sentences in all the letters of Paul, and by comparing them with those in the pastorals, comes to the conclusion that 2 Timothy is in the main genuine, that Titus is doubtful, and that 1 Timothy is definitely non-Pauline.

Doctor Lock himself finds it difficult to come to a definite conclusion, but leans strongly to the traditional view, asserting that the argument from style is in favor of Pauline authorship, and that from vocabulary strangely, though not quite conclusively, against it. If not written by Paul as they stand, "they probably incorporate some earlier notes of his, the whole being written by one who thought himself a devoted follower of Paul, whose mind was steeped in the very language of Paul's letters, who has tried to express his true spirit. This attempt was accepted by the church as true to its memory of what Paul had been and taught."

Doctor Lock supplies an excellent paraphrase of the Epistles and some excellent word studies. Would that we had many more like the ones on *πίστις*, *καλός*, *ἀγαθός*, *παράθεσις*, and the one on the Greek words *ἐγκρατής* and *σώφρων*, in which this distinction is drawn between *ἐγκρατεία* and *σωφροσύνη*. The former is control of the bodily passions with deliberate effort, a self-mastery which keeps the self well in hand, the main stress being on the will, while the latter is a free and willing control which no longer requires effort; the main stress is on the judgment, which recognizes the true relation between body and spirit, a rational self-control, a sound mind which always "keeps its head."

This commentary, while not as exhaustive as we should like, is characterized by sanity, right perspective, and great fairness of spirit, and provides the preacher with a safe guide to these interesting New Testament documents.

Both volumes are published by Scribner's Sons, and cost four dollars and fifty cents each.

J. NEWTON DAVIES.

Madison, N. J.

Can We Find God? By ARTHUR BARDWELL PATTEN. Pp. 237. New York: George H. Doran Company. Price, \$1.75.

THE author regards his book as an elucidation of what he calls "The New Mysticism." In his judgment, mysticism, as usually understood, has been altogether too passive, too quiescent, too erotic, too other-worldly. Yet he recognizes that it had a saving quality in its great conviction concerning the reality of God and the possibility of his discovery by the human soul. What he would have is an alliance of this conviction with a practical activity designed to bring God into the most intimate touch with the entire circle of our human interests.

This is what is meant by the new mysticism, which, in the view of the author, "must be more arduous than amorous, and more epic

than erotic, and it must have an adequate earthly objective. Its ideal must be neither a nerveless Nirva nor a sensuous paradise, but a dynamic world of personal and social achievement. . . . If we are to find God where he truly finds us, we shall have to find him in vital and constructive interests, for he lives most truly in the concrete, courageous, and cooperating life of men" (pp. 14, 15).

Throughout the sixteen chapters of the book, this contention is never for a moment out of sight. Doctor Patten states his case well. He is the master of a virile epigrammatic style, and he uses literary illustrations with good effect, especially contemporary American poetry. He belongs to what one would like to believe is a growing number of modern thinkers who treat personality as the supreme category of both thought and being, and who therefore find in the satisfaction of the valid needs of personality and the realization of its inherent possibilities the clue to the meaning of God's creative activity. From this point of view, one says that God may be discovered in everything, and that this discovery takes place whenever a particular thing or a particular event is made to serve his purpose. Thus—so this book contends—through our social contacts, through the mysterious processes of our own inner life, through our own power of action, through the need that leads us to prayer, through the sense of duty that gives conscience its power, through the love that binds us to others in fellowship and service, through the faith that sees in life an infinite power of going on, through all scientific and intellectual interests as through all ethical and religious interests, and through all those great personalities at whose head stands Jesus Christ, "The Master Mystic," who being themselves very sure of God have sought to make others sure of him too—through all these agencies and instrumentalities, the divine is to be brought into the human and the human lifted ever nearer to the divine.

Some will question whether Doctor Patten is always quite fair in his strictures on mysticism of the more passive type, and whether, indeed, it would not have been better for him to use a new term rather than stretch the term mysticism to cover so much as it is made to cover in these pages. But this is a minor matter. What is significant is that we have here a book which is an earnest plea for the destruction of arbitrary distinctions and the surrender of outworn phrases and definitions, and for finding in "the constructive fellowship of the awakened and adventuring saints" the true end of human life. "This is the new mysticism, and Christ is its luminous Lord" (p. 236).

EDWIN LEWIS.

Drew Theological Seminary.

The Holy Spirit and the Church. By CHARLES GORE. Pp. 366. New York: Charles Scribner's Sons. Price, \$2.25.

WITH this volume, Doctor Gore completes the trilogy which he announced his intention of writing a few years ago when he resigned his position as Bishop of Oxford in order to devote his remaining years

to preparing "A Reconstruction of Belief." The first and second books of the series were respectively *Belief in God* (1921) and *Belief in Christ* (1923).

The completion of the trilogy makes it possible for us to estimate the worth of the effort. On certain points there can be no question. Doctor Gore's scholarship has long been recognized, and the evidences of a great sincerity are of all his work. Of the three books, he appears to have bestowed the greatest pains on the last, perhaps because here he is the least sure of his ground. Positions which he feels constrained to criticize he endeavors to state fairly, although he manifests a curious inability to appreciate certain philosophical theories. He writes clearly, and with a simplicity not often found in books of this character. It is very plain that he wants to serve the Christian cause as he understands it. He is singularly free from theological bitterness. Everywhere, in fact, we are conscious of being in contact with "a scholar and a gentleman."

This willing recognition of Doctor Gore's qualities and qualifications, however, does not carry with it an endorsement of what he has done. There is undoubtedly a considerable group of people to whom his work will appeal. But the difficulty here is in the fact that those to whom these books will most of all appeal are those who will least of all need them. They will not need them because they will be already firmly convinced of the truth of practically all that Doctor Gore asks them to believe. If you are a thoroughgoing traditionalist, if you think that the theologians of the first four or five centuries possessed prerogatives denied to their successors, if you think that the early Christological creeds are absolutely sacrosanct and that their distinctive phrases are valid for all time and binding on all Christians, then you will find much comfort in reading Doctor Gore's trilogy. But in that case, why read it? Reading that simply confirms us in our prejudices is hardly the kind of reading that will move us toward "the reconstruction of belief."

On the other hand, it would be a mistake to suppose that Doctor Gore's work will be unqualifiedly approved by the Fundamentalists so called in this country. He makes far too many concessions of different kinds for that. It is true that he is not willing always to face the logic of his own concessions, and that, although he considers the causes of "The Breakdown of Tradition" (see Chapter I of *Belief in God*), his entire work is really an attempt to rehabilitate the tradition which has supposedly broken down. But the fact remains that he makes the concessions to science, biblical and historical criticism, psychology, democracy, and so on, and there are those to whom such concessions will appear as unpardonable.

There is yet another reason why Doctor Gore will not greatly please the Fundamentalist, and that is his wholehearted commitment to Sacramentarianism. "I have since my childhood been what I may call a Catholic by mental constitution." So he confesses in the preface of the first book, and this last book is ample testimony to the truth of the confession. Time and again he says here "Catholicism" where he means

"Christianity." He is careful to tell us that by Catholicism he does not mean Romanism. Perhaps not, yet it does not require a very careful reading of these pages to convince one that Doctor Gore favors the Roman theory of the church, the Roman theory of the hierarchy, the Roman theory of the sacraments, and the Roman theory of authority. He views with manifest alarm the growing number of clergymen in the Church of England who do not regard as absolutely binding the theological side of their ordination subscriptions, yet one wonders if he is himself quite loyal to that church when he says that "the Thirty-nine Articles of Religion, while remaining in respect as an interesting historical document, ought to cease to be regarded in any sense as a theological standard" (p. 354). This may be true enough, but why does not Doctor Gore see that the same processes which, on his own showing, invalidate the theological statements of one age may invalidate those of another? He takes issue with Prof. H. R. Mackintosh's incisive criticism of the Chalcedonian formula (pp. 228-243), yet the principle of that criticism is precisely the principle which Doctor Gore himself feels free enough to use in the criticism which he makes of the theology of the English Reformation!

Doctor Gore sincerely believes that he is writing for a modern need. The pathos of the situation is in the fact that he has not met that need for those in whom it is most insistent and most promising. For example, the writer of this review recently placed the *Belief in God* in the hands of a dozen theological students as the basis for a thorough class-room discussion, and almost without exception they declared that the book provided no real help for them at those points where help was most desired. It is not a rash guess that the same group would make a similar criticism of the book now under review. Certainly they would object, and with good reason, to such a categorical prediction as the following: "I dare say that in twenty years' time it will have become evident that as regards the person of our Lord the alternative is between a frank unitarianism on the one side and a frank adherence to the creeds both as regards facts and doctrine on the other" (p. 355). It may be true enough to say that the alternative will be seen to be between a naturalism and a supernaturalism in this regard, but why the supposition that supernaturalism necessarily means the formulas of Nicæa, Constantinople, and Chalcedone? Can one not believe in a divine Christ unless one also believe in the finality of the theological speculations of Ecumenical Councils? And can one not believe in the Holy Spirit unless one also assent to the hierarchical theory of the church and the sacramentarian theory of the channels of grace?

The reader is encouraged when he finds in the preface such a statement as this: "There will be no real progress toward fellowship except so far as men are prepared to view the questions about the creed and the church and the sacraments and the ministry afresh, laying aside their traditional assumptions as far as possible in order to ask again the question—'What is the mind of Christ concerning the propagation of his religion?'" (p. x). It is almost incredible that at the close of a

discussion which is supposed to be controlled by this spirit of free and frank inquiry, Doctor Gore could have written as follows: "I know that a great deal in this book will provoke and distress English Free Churchmen and Scottish Presbyterians and those of other lands who symbolize with them. I desire to acknowledge with all my heart the wonderful and continuous evidences of the work of the Spirit of God among them; and to express the gratitude which thousands among us feel for theological and spiritual help received from them. But I am sure that at the Reformation they broke certain fundamental principles and laws of the Catholic Church. There is very much in their spirit, their traditions, and their institutions which the Catholic Church needs, and which in a reunited church must be retained; but there cannot, I am convinced, be a reunited church except on the basis of the Catholic creeds, and the acknowledgment of the sacramental principle as well as the due administration of the sacraments, and the recognition of the episcopal succession as the link of connection and continuity in the Catholic body" (p. 352). For all the velvet, the cruel claw is there!

Considering him as the venerable scholar setting his house in order and giving final utterance to convictions and theories most of which he held fifty years ago, we gladly give Doctor Gore the respect that is his proper due. But as a prophet of the new day he is far from convincing, and not without sorrow we turn elsewhere for that authentic voice that will tell us what we so much need to hear.

EDWIN LEWIS.

Drew Theological Seminary.

Theological Education in America. A Study of One Hundred Sixty-One Theological Schools in the United States and Canada. By ROBERT L. KELLY, LL.D., Executive Secretary Council of Church Boards of Education. With a foreword by the Rt. Rev. CHARLES HENRY BRENT, D.D. New York: George H. Doran Company. Price, \$5.00, net.

SUCH a study as we have in this volume is invaluable. The author has given three years to the work, and there is every indication that he has been scrupulously impartial. The spirit of the work is courageous and helpful. Some facts, we feel sure, he hated to record, but they are facts, and those who ought to be ashamed of them should immediately see that they do not recur. We give two examples: 1. The author, "recognizing that the spirit of consecration and Christian zeal is in danger of evaporating in an atmosphere dominated by intellectual and technical studies, and that the development of the inner life of prospective ministers is a fundamental element in their education," made an effort to ascertain the success with which methods of discovering and developing spiritual gifts and promoting the spiritual life of students have been used. One reported that the faculty members were "presumably Christian gentlemen"; another answered "Not interested"; and a third asked "why the seminary should concern itself with such matters?" The author manifests large Christian charity in withholding the names of these semi-

naries. 2. On the other hand, there is no excuse for the "typical sub-standard college" inculcating discipline for character at the expense of intellectual discipline.

The facts collected in this volume would be better appreciated if we had the number of persons entering the ministry annually of all the Protestant churches in America and Canada, and their educational equipment. We have not such data for all, but we do have it for one, and that the largest of the Protestant churches, the Methodist Episcopal. Margaret Bennett has issued, as a supplement to her pamphlet *The Ministry of the Methodist Episcopal Church*, her very thorough study, *Methodist Ministers Received on Trial—1923*. In taking this study of one denomination as answering for all of them we believe we are fair, for according to the data in Doctor Kelly's volume, "the Methodist Episcopal seminaries have a larger number of regular students with the college degree" than any other. In 1923 a total of 584 candidates were received on trial in the various Conferences. The educational records of 517, or 89 per cent, were received. Of these forty-five completed college, and four were post graduates; that is, forty-nine without theological training. And only forty-two had complete theological training; that is, only about eight per cent were thoroughly trained for the work of the ministry. But many of this eight per cent are required for teaching and other work not pastoral. It would seem then that the churches have a large task before them in persuading the young men to train themselves thoroughly for the ministry. About twenty-eight per cent were graduates of college, or both college and seminary. The remaining seventy-two per cent were not adequately equipped to do the work of the ministry. This is why in all denominations there are more strong churches than there are strong men to fill their pulpits.

When we realize that nearly a third of those entering the ministry of the different Protestant churches have had only high-school training or less, the church has a big problem before it reaches the problems discussed in this volume. It must be remembered that it is not only that the congregations suffer from poor preaching, greater suffering awaits these ill-prepared men. They exhaust themselves by the time they reach middle life. They are not in demand for the work of the ministry; so they have to begin to make a living in a new calling when their age makes it difficult, if not impossible, to become proficient in a new calling. This is the tragedy of the men who are not thoroughly prepared for the work of the ministry, which preparation means college and theological seminary.

But this volume is concerned with the question, "Are the seminaries so constituted as to train ministers to be competent spiritual, moral, and intellectual leaders in the community?" The minister must be competent in all three functions if he is to command the respect of his community and thus be a power for righteousness and a comfort to those who are seeking the peace that the world cannot give. The facts in this volume will help each seminary to answer the question.

But it will do more. The seminary is not entirely independent of the

college. So the facts in this volume will force us to scrutinize our colleges, especially our church colleges. It is a sad reflection on those who are responsible for the standing of the church colleges to have the author say: "Of colleges unable to meet the American minimum requirements as to personal and physical equipment, the larger number are denominational colleges." In a footnote he gives the characteristics of the typical substandard college. One is "the support is received through current funds, not endowment." It is really a combination of intellectual dullness and moral stupidity which keeps a college in such a class. Honest educators, that is, educators whose principal concern is keeping their schools up to a high intellectual and moral standard, never have any trouble about endowment or the number of students. It is a crime to send any young person to a low-grade college. And, if possible, it is a greater crime to send a student for the ministry to such an institution. The few years youth has to give for intellectual equipment for life are precious, for if they are wasted in a low-grade school they are in most cases lost for good. So the low-grade college is in fact a criminal institution, robbing inexperienced and trusting youth of the most formative years of its life. It is a sneak-thief, defrauding enthusiastic youth of its golden days of opportunity, and the churches should never give a writer cause for again saying of these baneful institutions that "the larger number are denominational colleges."

This volume is literally packed with invaluable facts. The leaders of all Protestant churches, clerical and lay, should read, mark, learn, and inwardly digest it. The appendices contain most valuable matter which can be found nowhere else, not even in the exceedingly valuable reports and bulletins of the United States Bureau of Education. The Protestant Church has been leading civilization for some centuries, and it is the hope of the world to-day; but it cannot lead worthily without well trained leaders. What is being done, good, bad, and indifferent, is set forth in this volume; and it is not difficult for the reader to see where improvements should be made and how they can be made. Doctor Kelly deserves the gratitude of all devotees of the church for his successful discharge of a difficult task.

FRANK W. COLLIER.

American University.

The Genius of Israel. By CARLETON NOYES. Boston and New York: Houghton Mifflin Company.

THE Old Testament is neither "the great deception" of Mr. Delitzsch, nor the stenographic transcript of divine revelation of our fundamentalist friends, but rather, omitting certain parts, the most fascinating book ever written. It has the charm of a naïve picture of a nation's vicissitudes in passing from nomadic to settled life and of its resulting social and religious development; it has the lure of prose and poetry of unrivaled beauty. The modern reader of this volume must be able to live again in days long since past, freeing himself of Jewish and Christian miscon-

ceptions that have accumulated like dust during a secular process of ecclesiastical interpretation.

Availing himself of the labors of many scholars, Mr. Noyes has written a book worthy of his theme, accurate without being technical, in which the Israelites live again their picturesque and romantic adventures of long ago, from the days before the dawn in the desert, through the day-break in Canaan and the brief high noon under David and Solomon, to the sunset of North Israel in 722 B. C. and the eclipse of Judah in 586 B. C. In this "reading of the Hebrew Scriptures prior to the Exile" Mr. Noyes has not only retold the history of Israel and of the neighboring nations, the cultural and social evolution, the ethical and religious ups and downs of the sons of Jacob, but he has attempted to define the genius of Israel and the part played by this gifted people in the human quest for the things of the spirit. The first part of the book (chapters 1-12) tells the romance of growth and the tragedy of decline; the second (chapters 13-18) relates the permanent achievements of Israel in the domain of the spirit. The three contributions of this nation to humanity are its literature, "the means by which Israel won its enduring gains for the spirit of man"; its ethical code, according to which "true worship and civic justice are one"; and its religion, the transfiguration of "the tribal god of a few nomad clans into the creator and supreme spiritual ruler of the world."

These lofty attainments are the expression of a peculiar genius, rooted in "the racial temper, . . . forged through measureless time in the formative period of youth by the struggle for bare subsistence in the waste spaces of unfriendly earth," and blossoming in the struggle between the ancestral inheritance and the contact with a civilization that threatened to fashion Israel after the pattern of its more cultivated neighbors. Progress resulted from the ceaseless battle between the old and the new, the foreign and the domestic, between ritual and ethics, diplomacy and faith, national and individual religion. And, though the terms of the dilemma be changed, the battle is ever with us, for creation and evolution (Mr. Bergson notwithstanding), a personal God and inflexible natural laws, psychology and physiology, revelation and science, cannot be conciliated. Israel's experience teaches us that, although "peace is despaired" and victory a dream, in spiritual matters the fight itself is noble and worth while.

ROBERT H. PFEIFFER.

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Essays in Early Christian History. By ELMER TRUESDELL MERRILL, M.A., Hon. LL.D. Professor of Latin in University of Chicago. London: Macmillan & Co.

ONE can easily imagine that the learned author indulged in many a smile over his manuscript at the sly digs he gives as a classicist to his brethren of Church History. The lessons he reads out to them, his gentle sarcasm, his often bringing them to book for their too great defer-

ence to tradition and to their sources, makes his book interesting reading. And his instructions and rebukes ought to be heeded. Still the Church historian may be often right and his instructor wrong, as I judge that even our author does not agree with his colleague Thompson as to the spuriousness of the famous account of the persecution in Lyon and Vienne in 177. Every single case must be judged on its merits.

The eleven chapters open up a rich field: Materials and Methods, Attitude of Ancient Rome Toward Religion and Cults, Persecutions (in general), by Nero, Institutum Neronianum (author has good case here), by Domitian, by Trajan, Rescript of Hadrian, Clement of Rome, Aspects of Church in Fourth Century, St. Peter and Church of Rome. Without mentioning numerous points of agreement, let us make a correction or two. It is news that "Christian modern writers usually take the view that the Jews of antiquity were at all times and places a most ardent proselyting sect" (p. 41, note). Everybody knows that sometimes they were (comp. Mt. 23. 15) and sometimes so indifferent as to almost adopt a policy of exclusion. See Plumptre's instances of both under IV in his article, Proselytes, in *Smith's Dict. of the Bible*. The Roman state "must either fight or tamely acknowledge a super-power within its own borders" (p. 68). Yes, spiritually; but every emperor who took a slight occasion to investigate knew that he was never in any political danger from Christians. The Christians were always at the mercy, however, of any competent officer who desired to persecute. Author acknowledges that Christians "might be found guilty on any evidence that pleased the presiding magistrate," p. 111, note 2, comp. p. 72. Author unfair to Tertullian on p. 73. The point is that when the magistrate found the accused were Christians he immediately condemned them, without inquiring as to crime. He condemned for the Name on confession, for the crimes on rumor—but the Christians suffered all the same. And they were sometimes "hurried off in batches." Also unfair as to Tertullian's use of plural verb (top of p. 74). His Apology was addressed to antistes, to those *praesidentibus ad judicandum* (c. 1) and therefore his verbs are in the plural. He was defending Christians before *all* who had to judge them. What one judge did (send a Christian woman to a *leno*) any judge might do. When Tertullian sums up the attitude of judges, "It is not permitted you to exist," author overlooks word *definitis* in supposing that he is expressing simply general essence of magistrate's attitude, or an ejaculation of a petulant judge, or a phrase used by a judge of Christians as not a legally incorporated society. It actually expressed the historical fact that Christians were *as such* outside of the law at that time. The answer put into the mouth of Roman judge on pp. 79-80 is not sufficient in justice even from the Roman point of view. For many Romans despised both the gods and the genius of the emperor, and yet were not molested. The Christians despised the gods and revered the emperor and were loyal in every essential, yet were condemned for the Name, the unproved and denied crimes being consciously or unconsciously—in any case unjustly—subsumed. Author unintentionally very misleading on p. 81. There is no reason for regarding the martyr

Acta published in such collections as Knopf's and von Gebhardt's as spurious. The brevity of the Acta is an argument for rather than against. We should distinguish between (a) genuine or very largely genuine martyr acts, (b) partly genuine, and (c) the "great mass" of acta. See list in Harnack and Preuschen, *Geschichte der altchristlichen Litteratur*, i, pp. 816ff. Affected and ironical humility of esteemed author is out of place (p. 116). Apostolic and early Church History is an open field and many laymen have attained eminence in it, following in the footsteps of the greatest of them all, Gibbon. In this field of persecution everybody knows the epoch-making article of the layman Mommsen in *Historische Zeitschrift* for 1890. Though Tertullian spoke as an advocate there is little "gorgeous rhetoric" in him (p. 121). Our author himself would make an acute lawyer, and his book is an extended plea in avoidance and extenuation, and resting on the same scanty sources as every student has to read, the only question is as to the fairness and impartiality in their use, in which it may be doubtful whether the present book exceeds the church historians.

A brilliant example of the lawyer's plea is the long last chapter in defense of the negative of the question, whether Peter was ever in Rome, in which the author stands with older scholars like Baur, Schwegler and Lipsius, though the predominant tendency among scientific students for the last half century is to the affirmative. Author is absolutely right in rejecting Babylon in 1 Pet. 5. 13 as meaning Rome, and Peter as founder and "bishop" of the church there. But his presence and death there rest on testimonies which cannot be gainsaid without pleading so special and forced that one is bound to ask whether a more cordial and unsophisticated attitude to our sources is not honester. It is also a question whether oral tradition should be so summarily dismissed. Two witnesses—say father and son—would bring the testimony down to the time when Peter's presence in Rome was apparently everywhere taken for granted. If there is good testimony to a supposed event, if there is no contradictory testimony, and if the event is reasonable and likely, are we to blame historians like Harnack and Zahn for holding that the event probably happened? And were the Christian writers of the first two centuries so destitute of the sense of historical actuality? Why did Papias and Hegesippus take journeys in that very interest? All the Christian writers for those centuries wrote in Greek. They were poor pupils of the Greek spirit if they had no sense of history, of the objective validity of truth. That does not guarantee everything they said or necessarily anything they said. It guarantees only that what they said should be fairly weighed and not discounted beforehand by our prejudices. So much being said, let us thank this able book for testing our traditions, cross-examining our witnesses, and speaking the best word that can be spoken for the Roman prosecutor (though there are many who are doing this last). Nothing avails except truth. Many thanks for full and admirable indexes.

J. A. FAULKNER.

Drew Theological Seminary.

Christianity at the Cross Roads. By E. Y. MULLINS. Pp. 289. New York: George H. Doran. Price, \$1.75.

THIS latest volume from the President of the Southern Baptist Theological Seminary rises above denominational and controversial literature. It is a permanent book; the kind that deserves a review and not a notice; the sort that gives the reviewer sustained profit, and will not burden the second-hand shops. It is a mighty expression of the role of Christian Religion with its right hand reaching back into the verities of the past, its feet firm fixed upon the essentials of the present, and its left hand pointing to the vision and the sureties of the future. So clear, comprehensive, and evangelically Christian is this work that it is doubtful if it would have little or any difficulty in being put in our course of required reading or prescribed study. It is the sort of book a pastor could confidently hand to his studious, thinking members, from professors to politicians. The author goes deep and stays down long, but leaves a path so clear that he can always be seen and understood.

As a book descriptive of Christianity at the Cross Roads, it might be given the role of the modern Pilgrim's Hindrances. In a style simple, brilliant, translucent, and epigrammatic, he portrays Christian religion and discerns its tempters and enemies as adequately for the modern world, as did Bunyan, the Pilgrim of his day. His chapters on "The Modern Spirit" and the "Rights of Religion" should be reprinted and distributed free. If we put the author in the role of "Christian Religion" as such a Pilgrim, we would say Pilgrim knows who he is, for—"Religion is a personal relation of fellowship between God and man." He knows where he is, for "The contrasted worlds are a closed system and our Father's House—a great universe of spiritual reality which cannot be imprisoned. In Christ we have a force which is as insistent and inevitable as gravitation. But it is gracious, and spiritual, and personal, and redemptive"; whence and whither, for "the incarnation and the miracles and the resurrection of Christ can find plenty of room in a universe reconstructed on the basis of personality, freedom, redemption, immortality."

"Christian Religion" is prepared for its journey by the only invulnerable equipment, namely "Faith in His Person—through personal free choice of Jesus Christ as Redeemer and Lord—the sole way of life and power."

Modern Science in the role of Mechanism or Naturalism, a great ponderous tractor, may block the road, but "Christian Religion" will not try to demolish or escape it, but will get on and ride if it is headed in his direction, for "If Science works with principles of causality—and religion with personality—they pursue different tasks."—"The whole story of Naturalism is an outrage against human nature. It is a million miles away from the great struggling heart of the world. It can no more take the place of religion than air can take the place of water to slake men's thirst."—"The immanent God of the new religion of Biology never takes his gloves off. He is shut up in the mechanical system of the block

universe. Men have long repudiated Deism—but what is the difference between a God locked out of the Universe and a God locked in?"

Modern Philosophy, in its metaphysical aeroplanes from the most ancient types to the newest models of Bowne, Royce, Bergson, may entice him to be one with the dual role of the pilot and the mechanic, but not as a mere passenger to take flights where any of these wills. "Christian Religion" will not accept any one of them as the only means to the end of the journey, or as the only "sound metaphysic," for though the standard makes are safer than the designs of monoplanes like those of John Burroughs and other individualists, all differ from each other in their claims of a "world view." "Christian Religion" has its own metaphysic which has perfectly valid credentials in the intellectual and philosophical realms. Dr. Mullins has no quarrel with Philosophy as such, except to say in substance that not every Pilgrim can run an aeroplane, and personal bipeds will serve as a vehicle for the most of folks, while rational machinery can carry only a few, if they are headed for the Father's House and are not simply out to do metaphysical loop-the-loops. Besides, "Christian Religion" helps travelers along the way, for "while these battles are raging in academic circles, Christianity, filled with a deep consciousness of human sin and sorrow and need, with a gospel which is the power of God unto salvation, goes on its way blessing the world."

A good brother, pondering by the wayside, intercepts Pilgrim. It is "Historical Criticism," who carried the same guide-book, and tries to bring him "to the absurd conclusion that the Christian movement in history, the most momentous of all movements, arises out of something which lies out of the range of historical research." But Pilgrim consents that while "the true method of approach to the New Testament is that of sound historical criticism," he is afraid that it is not "combined with spiritual appreciation of its contents," for "ultimately we must accept the records of the supernatural in the New Testament substantially as it stands, or else reject it as a whole."

All these have failed to reduce the Pilgrim to a mere vagabond, and finally "Comparative Religion," dressed in the most-up-to-date garb of the road, would contend that "Christian Religion" is just like all other travelers with packs of facts and ideas on their backs. They all secured them from the same source as did "Mystery Cults," "Hellenism," and "Judaism"; and "Comparative Religion" begs "Christian" to join Science, Philosophy, and Criticism to sit around the old hot stove at the Cross Roads and tell how to "run the government" and the world.

But the "Christian Religion" is "irreducible"; besides, it has a mission in the world and must not and will not be dehumanized, or compromised, or suspended, or dispossessed; but with an "experience" that knows that it knows an "irreducible Christ," it will go on its way with a "lyric joy" and "peace" "resulting from reconciliation with a God in Christ—a God of law unchangeable, but also an unchangeable Father who loves with an unchangeable love"—the Father of "the Eternal Lord God, and Saviour of men, sinless, crucified for our sins,

risen from the dead, reigning in glory, and destined to come again in his own time." It is a blessed journey in traveling along the same road with the great teacher and disciple from a sister denomination, for there is always between us the feeling of the presence of the mystic sweet communion of One who causes our hearts to burn as we walk with Him along the way.

HARRY WEBB FARRINGTON.

Interlaken, N. J.

Personality and Psychology. An Analysis for Every Day Use. By JOHN WRIGHT BUCKHAM. New York: George H. Doran Company.

THE author quotes Prof. George M. Stratton of the University of California as citing a published letter in which the writer claims that the teaching of psychology should be prohibited in the universities. Doctor Stratton's comment is: "This is perhaps an extreme position, at least to the eye of the psychologist. And yet there is a trend within the study which is a menace to the common good, a rebuke to the usual forms of aspiration. For in more than one instance its specialists have favored a description and estimate of the mind, the very opposite of what is required, not merely by religion, but by plain morals." Doctor Stratton has not overstated the facts in the slightest degree. Freedom of thought and expression is precious to every teacher. But this teacher of psychology, in spite of his abhorrence of prohibitions in teaching, expresses his qualified exception to the statement in the mildest form; or his words, "This is perhaps an extreme position, at least to the psychologist," rather suggest a qualified agreement.

Parents do not mean to send their sons and daughters to our colleges and universities at a formative period of their lives to be taught things which are a menace to the common good, and to be given an estimate of the mind the very opposite of which is required, not merely by religion, but by plain morals. It would be deplorable if this estimate were true. But it is false; and it is as shallow as it is false; and it is not remarkable that in not a few cases the moral result is deplorable. Nor is it accidental that certain professors who have reduced psychology to physiology and deterministic mechanism have been so immoral in their personal lives that they have been compelled to resign their chairs. Indeed it would pay parents and the donors of large sums of money to our colleges to inquire carefully if the respective institutions are not degrading their students, not only by their materialistic psychology but also by their low intellectual standards.

The one cause of so much that is deplorable in psychology to-day the author holds to be the denial or the ignoring of the self. There can be no doubt of this. And to us it is as inexcusable as it is deplorable. We know that some psychologists deny the self a place in psychology on the grounds that it is a metaphysical concept, and thus it has no place in a natural science, which they claim psychology is. This sounds plausible, but it has little basis in fact. Matter has a large place in the physical sciences, and it is a metaphysical concept.

Every science begins with assumptions. But as a matter of fact psychology is in a better position than any of the sciences in this respect. B. P. Bowne has shown that the most certain item of knowledge we possess is the self "knowing and experiencing itself as living." All psychologists begin with the self, the most certain item of knowledge that we possess. To deny this is not only absurd, it is impossible. For no one has ever succeeded in such denial except verbally. The doubter and the denier in expressing their denial of the living self are in their doubting and denying affirming and proving the existing self. No doubt there are metaphysical mysteries connected with the self, but that we experience it as a unity and continuity it is impossible to deny.

Every science is an abstraction. Each studies phenomena from a certain point of view. Hence, each special science is partial and abstract. Some scientists seem blind to this fact. All they see are the concrete phenomena. Hence they seek to apply the mechanism of physical science to all the orders of nature. This confuses the matter. And it was Bacon, if we remember rightly, who said that truth arises sooner from error than it does from confusion. J. Arthur Thomson, in his able little volume, *Introduction to Science*, states the case clearly: "(1) There is the physical order of Nature—the inorganic world—where mechanism reigns supreme. (2) There is the *vital* order of Nature—the world of organisms—where mechanism proves insufficient. (3) There is the psychical order of Nature—the world of mind—where mechanism is irrelevant. Thus there are three fundamental sciences—Physics, Biology, and Psychology—each with characteristic questions, categories, and formulae." By ignoring this lucid statement of the province of the respective sciences much real harm is done; science, morals, and religion suffer. Psychology becomes naturalistic and materialistic. To use the author's wise words: "It is extremely easy to let a scientific study of mental activity take the humanness out of humanity, the personality out of persons, the spirit out of the universe, and leave men mere mechanisms, automata, products (or by-products) of natural forces."

The first half of the book is given to an exposition of a psychology of the self. A self is defined as "a self-conscious, self-directive, self-communicative ego." The critics will say that this statement violates the rules of a definition which must not contain the name defined. Neither self, even in its adjectival sense, nor ego should be used. The author assumes that we all experience the self, and hence we know what it is. Then he gives the essentials of a person, self-consciousness and self-direction. Self-expression is not a peculiarity of persons. Animals express themselves according to their nature. But he says the self is not a person. It is only a potential person. "One can become a person only by winning his way into the fellowship of moral worth." This is a new and unjustifiable use of the term person. The author admits it is new with himself, and confesses that how far it may be used in this new sense by others he does not know. We will risk the prophecy that he will not have many followers in this new use of the word. It will mean no little reconstruction of our philosophical vocabulary, and will cause

much confusion. As a matter of fact the author does not follow himself in this new adventure. Toward the end of the book he says: "Contrasted with the psychological man is the self, the person." The contrast is between an abstraction and a reality. The "psychological man" is as much an abstraction as was the "economic man." The person, or self, is the reality which we immediately know.

The second half of the book is devoted to an examination of the selfless psychology: John Dewey's Instrumentalism, McDougall's psychology of the instincts, the Watson school of Behaviorism, and the Freudian school of Psychoanalysis. Suggestion and Autosuggestion as a school are also examined; but his objections are rather mild and he finds much that is valuable in this school. He does not reject all in the other schools, but shows very clearly their weakness in denying or ignoring the self in psychology.

This volume deserves to be read by those who believe that psychology should be loyal to the methods of science, considering all the facts of the mental life. And it deserves a careful reading. Some severe indictments are brought against much of modern psychology. Unfortunately too much of it is deserved. Psychology is exceedingly popular to-day. There is a great field for a sound psychology to be brought to the intelligent masses. This book is a good introduction to the study of such psychology.

FRANK W. COLLIER.

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FOUR VOLUMES IN ARCHÆOLOGY

A Century of Excavation in the Land of the Pharaohs. By JAMES BAIKIE, F.R.A.S. New York: Fleming H. Revell Company. Price, \$3.

The Life of the Ancient East. By JAMES BAIKIE. New York: The Macmillan Company. Price, \$4.

The Tomb of Tutankhamen. By HOWARD CARTER and A. C. MACE. New York: George H. Doran Company. Price, \$5.

Tutankhamen and Other Essays. By ARTHUR WEIGALL. New York: George H. Doran Company. Price, \$3.50.

It is most unfortunate that the discovery of the tomb of Tutankhamen brought to the scene a large number of curious sightseers who have impeded the work of the archæologists. The events of recent months give further occasion for alarm lest the work of the explorers be interrupted by the interference of exploiters. Mr. Carter states the case for the scholars in the chapter on "Visitors and the Press," and Mr. Weigall presents a brief for the Egyptian government and for the public in his chapter on "The Future of Excavation in Egypt." The fact is that the task of exploration has suffered a temporary setback and it is to be hoped that the present impasse may soon be overcome by better mutual understanding in the interest of science and knowledge.

Mr. Baikie's volume on *A Century of Excavation* recalls the sacrificial labors of pioneers among whom are to be numbered Mariette,

Maspero, Petrie, Reisner, Naville, Legrain, Breasted, Davis. The significance of the discoveries is well interpreted with wide historical learning. The book is written with such clearness that even those who are unfamiliar with the technical side of archaeology can read this resetting of Egyptian history and realize how much modern civilization is indebted to the culture of the land of the Pharaohs. "We owe to Egypt," writes Mr. Baikie, "the first book, the first building, the first ship, the first statue, the first romance, the first relief, and the first picture, in the modern sense, of which we have any knowledge." Thirty-two full-page pictures enrich the text and the book is one of the best introductions to a fascinating subject.

Another large volume by Mr. Baikie gives evidence of his inexhaustible industry. This work covers the entire field of archaeological activity. It is an excellent handbook dealing with the sites of Abydos, Tel-el-Amarna, Thebes, Lagash, Babylon, Nineveh, Troy, Mycenæ, Knossos, Gezer. The chapters are so graphically written that the dead past lives again in these pages. A merited tribute is also given to the men who have restored this unknown world, and they are justly characterized as benefactors. In the light of their investigations much that was hitherto puzzling is now set in a clearer historical perspective. What a flood of light this research has thrown on Old Testament history! The reader cannot fail to follow this narrative with increasing interest and instruction. The bibliography omits the indispensable books by Professor Rogers on *A History of Babylonia and Assyria*, and *The Religion of Babylonia and Assyria*.

The colleague of Lord Carnarvon has written a most attractive book on the discovery which startled the world in 1922. Mr. A. C. Mace and Mr. Harry Burton, both of the Metropolitan Museum of Art, New York, were associated with him in preparing this elaborate report, the latter furnishing the photographs from which one hundred and four illustrations are reproduced. In a sense this might be regarded as a work of Anglo-American cooperation and augurs well for the future of similar researches and indeed of comity in other fields of endeavor. This is, however, not an inference that the reputable work of French and German archaeologists should be ignored. How romantic is the story that when Carnarvon and Carter were about to abandon the site, the wonderful discovery was made. The tragedy associated with it, in the untimely death of the noble earl, is also related, and the biographical sketch of his life by his sister, Lady Burghclere, is a worthy estimate of his labors.

Mr. Weigall gives the impression of sour grapes in portions of his book. He is, however, an Egyptologist of repute and what he writes is worthy of attention. His references to the occult should be taken *cum grano salis*, and the suggestion that Tutankhamen may be the Pharaoh of the Exodus must await the confirmation of more evidence. The tendency to reach hasty conclusions is due to the unscientific way of not distinguishing between investigation and speculation. Mr. Weigall is on firmer ground in the later chapters, in which he describes with many a delicate touch and with much detail such unfamiliar regions as the

Eastern desert, the quarries of Wady Hammamât, the Red Sea Highroad, the temple of Wady Abâd, and other untraveled parts of Egypt.

We are certainly rich in books on Egyptology and these four volumes are well worth reading.

OSCAR L. JOSEPH.

Folk Lore in the Old Testament. Studies in Comparative Religion Legend and Law. By Sir JAMES GEORGE FRAZER, F.R.S., F.B.A. New York: The Macmillan Company. Price, \$5.

THE success which attended the abridgment of the twelve volumes of *The Golden Bough*, noticed in the *METHODIST REVIEW* of May, 1923, encouraged Sir James to issue a companion abridgment of the three large volumes of *Folk Lore in the Old Testament*. Both these series of volumes contain an encyclopædic wealth of material embarrassing in its fullness. In their present form they will greatly enrich all students of comparative religion. Folk lore, as defined by this author, embraces "the whole body of a people's traditionary beliefs and customs, so far as these appear to be due to the collective action of the multitude and cannot be traced to the individual influence of great men."

It is not always possible to explain on a rationalistic basis the origins of customs in vogue among primitive peoples. Why and how certain things were done can hardly ever receive a definite answer. All that may be said is that they came to be in the course of development, due in large measure to the decisive influence of emotion with little reference to the reason. Sir James acknowledges as much in the chapter on "The Golden Bells": "We cannot understand the ideas of the people unless we allow for the deep color which they take from feeling and emotion, least of all can we sever thought and feeling in the sphere of religion" (page 422). His own book does not always recognize this fact. In the chapter on "Cuttings from the Dead," he concludes that these harsh practices were designed to gratify or benefit the spirit of the dead or were in some way related to the worship of the dead. It would be nearer the facts to say that these were exhibitions of grief over loss, which still assume violent forms among primitive peoples and those who do not exercise self-control, be they Occidental or Oriental.

The study of folk lore is an inquiry into the prehistoric and dim historical backgrounds of religion and literature. It may seem as though a discussion of folk lore in the Old Testament minimizes the unique features and depreciates the signal message of these oracles. The presence of folk lore is rather an indication of the genuinely human elements in the Old Testament. Such a study thus becomes a humanistic discipline. Nor should the fact of similarities and coincidences between the Old Testament and other writings lessen their singular worth, since there is much in it that is unusually superior. "The annals of savagery and superstition unhappily compose a large part of human literature; but in what other volume shall we find, side by side with that melancholy record, psalmists who poured forth their sweet and solemn strains of meditative piety in the solitude of the hills or in green pastures and beside

still waters; prophets who lit up their beatific visions of a blissful future with the glow of an impassioned imagination; historians who bequeathed to distant ages the scenes of a remote past embalmed for ever in the amber of a pellucid style? These are the true glories of the Old Testament and of Israel; these, we trust and believe, will live to delight and inspire mankind, when the crudities recorded alike in sacred and profane literature shall have been purged away in a nobler humanity of the future" (p. xii).

The study of backgrounds and origins becomes the more valuable only when we relate them to goals and approximations. Further, a comparison brings out the fact that the writers of the Old Testament pruned away extravagant elements found in the traditions current elsewhere and refined away the dross to preserve the pure gold. The only valid explanation then of the Hebrew genius, on its higher side, is that which accepts the presence of divine revelation, which has placed the Old Testament above all contemporary literature, and, with the exception of the New Testament, above the literature of every age.

The extensive illustrations from primitive races by way of comparison, confirmation, and conclusion, make vivid the customs and ideas of Old Testament peoples in the early stages of their tribal and national life. They moreover throw a flood of light upon many subjects which have hitherto perplexed students, and they help us to understand that history was not made "by the blind collective impulses of the multitude without the initiative and direction of extraordinary minds" (p. 352). And what people had a greater variety of first-class minds than Israel? This fact is well brought out by Sir James. When he deals with the best, he does not hesitate to refer also to the worst. He thus shows the impartiality of the reliable investigator, who is cautious to acknowledge that some theories and explanations are at best tentative and provisional.

Hubert L. Simpson remarks in his recent volume, *Put Forth by the Moon*, that the Old Testament is to the New Testament as moonlight is to sunlight. But he points out in his exquisite essays that even in unlikely places in the Old Testament there are found hints of truth or duty and glimpses of the ways of God with men and of men with God. The preacher who studies this volume by Sir James Frazer will find a great deal to help make his preaching at once fresh, interesting, and stimulating.

PREACHING AND PASTORAL WORK

The Mystery of Preaching. By JAMES BLACK. Pp. 277. New York: Fleming H. Revell Company. \$1.75.

The Minister's Everyday Life. By LLOYD C. DOUGLAS. Pp. 220. New York: Charles Scribner's Sons. \$1.75.

The Human Parson. By H. R. L. SHEPPARD. Pp. 96. London: John Murray. 2s. 6d.

Principles of Preaching. By OZORA S. DAVIS. Pp. 270. Chicago: University of Chicago Press. \$2.50.

Preaching by Laymen. By OZORA S. DAVIS. Pp. 203. New York: Fleming H. Revell Company. \$1.50.

Evangelism in the Modern World. Edited by Two University Men. New York: George H. Doran Company. \$1.50.

Books on preaching will appear so long as the interest in preaching continues. The signs indicate that the interest is keener to-day, that the standards of preaching have improved, that greater emphasis is laid on the message, that in its presentation psychological rather than rhetorical considerations are stressed. What we expect from new books on this subject is a modernizing of the theme in view of contemporary needs. This is done in the following six books in different ways of approach.

The successor of Alexander Whyte, Hugh Black, and John Kelman, at Saint George's United Free Church, Edinburgh, has justified his occupancy of this great pulpit. *The Mystery of Preaching* is an attractive title. It raises the question of personality which is at once indefinable and elusive but having a mystic charm. It is the man back of his message that really counts. Preaching comes under a ban only when the preacher deludes himself that he can palm off a poorly thought-out message on the strength of his sacred office. Nothing is more pernicious in the pulpit than to utter empty things with ecclesiastical unction. These vivid and colloquial lectures bear the marks of wide experience and a large knowledge of literature. A strong plea is made for expository and doctrinal preaching and many helpful suggestions are made how to make it effective. The conduct of Christian worship is also discussed with a sense of perspective. Indeed, every phase of the preacher's work is refreshingly dealt with in this volume of wise guidance and welcome encouragement.

The book by Mr. Douglas is genuinely practical. It should save many young ministers from making fools of themselves because they do not have a sense of the fitness of things. It is thoroughly American in its outlook and will rouse many from their professional torpor and stimulate them to cultivate more of the human touch in visiting the sick, conducting funerals and weddings, receiving and writing letters, managing their financial obligations. The presence of so many "don'ts" is doubtless justifiable in one of the best books on ministerial etiquette.

Equally unconventional and plainspoken is *The Human Parson*, by an Englishman. What he writes in view of conditions in England is of cogency to us. Some preachers in their excess of zeal to avoid professionalism go to the other extreme, as Douglas well points out in his chapter on "Machinery." Sheppard's counsel is quite timely: "We must avoid pretending by our manners that we are still laymen. The kind of layman whom we want to appeal to expects us to be in some ways rather different from himself and without losing our *joie de vivre*, we ought to be." He has no sympathy with preachers who declare they have no time to read, which is "tantamount to confessing that they have their whole life's work in wrong proportion, and are neglecting one of the primary duties attached to our profession."

Principles of Preaching is the best book on sermon preparation. President Davis analyzes and diagnoses with expert skill, and he supports his points by appropriate illustrations from the large field of homiletic literature. The first part consists of critical studies of eight typical sermons by Robertson, Bushnell, Brooks, Beecher, Chalmers, Spurgeon, Newman, and Ainsworth. The second part covers every phase in the construction of a sermon. This second section ought really to have come first, but such as it is, the young preacher, ambitious to excel in the art, cannot do better than make a careful study of this thorough-going book. It is destined to replace the popular manuals of Broadus, Phelps, Breed, and others.

The Christian Church began largely as a laymen's movement. Methodism owed much of its success to its faithful local preachers. All denominations need to encourage lay preaching and see that those engaged in it are duly qualified. For that purpose this book on *Preaching by Laymen* is eminently fitted. The last two chapters, on "Casting the Net" and "Methods of Follow-up," should be read by all preachers, and this is true of the whole book.

Our conception of conversion has deepened and widened but its necessity remains. This is one of the chief functions of the church. *Evangelism in the Modern World* is made up of ten essays by well-known British preachers on the relation of evangelism to the church, higher criticism, psychology, the modern mind, sin, the preaching of the Cross, and kindred questions. It is keenly alive to the issues of the day.

OSCAR L. JOSEPH.

BOOKS IN BRIEF

Church Pageantry. By MADELEINE SWEENEY MILLER. (The Abingdon Press, \$1, net.) The dramatic gesture transforms religion and all truth from a dry abstraction to a living, concrete reality. Therefore, as Mrs. Miller says, "God teaches through pageants." This is especially true in the moral education of young people. This volume deals not only with "The Present Popularity of Profitable Pageantry," but instructs in its organization the selection and training of the cast, and the relation of "Pageantry and Character Building." The Appendix contains the text of a pageant, entitled "The Fruits of Peace," and a bibliographical List of Dramatic Material. The Drama and the Pageant are faithful handmaids of religion when rightly guarded.

Foundations of Faith. By W. E. ORCHARD. (Doran, \$1.75, net.) A series of theological sermons by one of the greatest preachers of to-day. By the road of reason as well as revelation he considers such questions as the Existence of God, the Nature of God, Creation, Evolution and the Fall, Providence and Grace, Prayer, Miracles, and other equally difficult and important topics. Here is a sample as he discusses the Instinct for Religion: "Religion is deeper therefore than man's consciousness, and may often be at work when man is quite unaware of it and has not yet awakened to his need. The more conscious he becomes the more he

will realize what his fundamental craving is, and when he makes the satisfaction of this the chief end of life his instincts will fall into their right place and even contribute to the harmony of his nature and its resultant tendency toward God."

The Negro from Africa to America. By W. D. WEATHERFORD. Pp. 487. (Doran, \$5, net.) We do not really understand each other, black and white, either in the South or the North. Of all racial antipathies, none is more perilous than that based on color. This is a standard book on the subject, giving a study of the Negro in Africa, in the slave trade, in slavery and since emancipation. No special program is presented. But friendship of the two races, born of mutual understanding, would finally solve all the racial problems, political, economic, religious and social. And this volume will greatly help.

The Origin of Magic and Religion. By W. J. PERRY. (Dutton, \$2.50.) This is a fascinating story of the primitive beginnings of beliefs in gods, immortality, etc. It follows largely the lines of Frazer in his folk-lore volumes, but in a rather more popular manner. Yet neither Frazer nor Perry lets us see that universal religion as it embraces the world to-day has other and higher sources. It would be just as easy to identify magic with science as with religion. Even if our human sight is an evolution from touch, the eye is a greater gateway to knowledge than the finger. The genetic study of any sort of human knowledge does not explain, it only describes. Yet this book does give information and is very entertaining.

The Sorrows of God and Other Poems. By G. A. STUDDERT-KENNEDY. (Doran, \$1.75, net.) Not only his sermons that we have introduced to our readers, *I Believe*, *Lies*, *The Wicket Gate*, etc., but his poems possess unique force and originality, full of moving power. He beholds a heart-broken God and would bring us into partnership with his passion. Man can make God happy, but he also does drive the nails that crucified Christ. Such a Comrade God is the supreme need of life. "Woodbine Willie," as he is called, proclaims from pulpit and in poetry both a personal and a social gospel.

Tobaccoism, or How Tobacco Kills. By JOHN HARVEY KELLOGG. (Modern Medicine Publishing Company, Battle Creek, Mich.) Tobacco is a virulent poison, for nicotine is not destroyed in smoking. It disorders digestion, injures appetite, degenerates the blood vessels and the kidneys, affects the brain, lessens efficiency, disturbs nutrition, weakens glands, leads to consumption, pneumonia, and other diseases, etc., etc. Tobacco is a drug habit with evil moral effects and is the source of an enormous economic waste. Doctor Kellogg, a notable specialist in hygiene, medicine and surgery, here compiles from scientific testimony multiplied proofs for these assertions. Such other great medical authorities as William Mayo agree with him. Many others know these facts but keep still about them—for they use tobacco and they dare not face an almost universal habit with condemnation. Kellogg speaks plainly about it.

Heaven Opened. By JAMES M. CAMPBELL. (Revell, \$1.50.) A book of comfort and hope. As Dean Inge says, "Heaven is nearer to our souls than the earth is to our bodies." For Christians to live on the edge of the world close to these open doors will give new and higher values to the present life. Heaven is the fulfillment of noble ideals, immortal longings, and divine purposes. No better book than this has ever been written about this glorious immortality, which is more than a future achievement; it can be made a present possession.

Wisps of Wildfire. By F. W. BOREHAM. (The Abingdon Press, \$1.75, net.) The lovely literary style of the Boreham essays is maintained in this latest volume. One can take a pleasant walk on the darkest night, when the Borealis blazes in the sky and wildfire glows on stick and stone. And Boreham is company: one is talking with a friend when he reads these pages. Such stories cannot be properly reviewed and it would not be right to quote them at length. Better read them.

Psalms of David. By EDWARD H. SUGDEN. (Melbourne, Australia, University Press. Macmillan, 7s, 6d.) This is a translation of the Book of Psalms into English verse in a new and quite original manner. The meters and strophic structure of Hebrew poetry is followed closely. The translator uses rhyme in his version and those of us who do not care for *vers libre* will agree with him that we prefer in English rhymed lyrics for singing. While this is a bit of fine scholarship, it is not meant for scholars but for the average reader who may not know Hebrew. He uses the word "Interlude" for *Selah*, and prefixes to each psalm a useful literary comment.

Religious Education Survey Schedules. By WALTER S. ATHEARN. (Doran, \$5 net.) This volume is simply the outline questionnaires used in that remarkable Indiana survey. It furnishes a scientific method which can be profitably used in other States or even in smaller communities. The church must face its responsibilities and can do so only by a careful study of its own and surrounding situations. The survey technician can find here a valuable basis for such investigations. We know of no other.

Studies and Sketches. By the Right Hon H. H. ASQUITH. (Doran, \$3.50.) Few modern statesmen have Mr. Asquith's detachment and authority. True representative of the Balliol type created by Jowett, his interests in literature and politics have been maintained during the years. The fruit of his mature thought is given in this volume of lectures and addresses. The Romanes lecture on "Some Aspects of the Victorian Age" is a fitting answer to superficial disparagement of that prolific period. "Some Popular Frenzies of the Eighteenth Century" reveals the keen student of history. Pertinent counsel is given in the addresses on "Reading and Writing" and "Teaching and Learning." The classical student will have his memory refreshed by the papers on "The Antigone," "The Art of Tacitus" and "The Age of Demosthenes." No one will dispute the statement that, "the number of people who really

think in any age and country is very limited and still smaller is the number of those who think for themselves." Mr. Asquith belongs to this latter class and his book is a proof of it.

What Education Has the Most Worth? By CHARLES F. THWING. (Macmillan, \$2). A pastmaster of the craft, President Emeritus of Western Reserve University presents the results of his study and experience in these incisive chapters. He makes a plea for the education of the intellect as of higher value than the appreciation of executive power. It gives the individual reasonableness and complete-mindedness, and the community a sense of relationship and the capacity for self-realization through self-development. There are clear discussions on the institutions of the family, property, the church and the state. A forceful word is spoken for the worthiest leadership and ethical idealism as the two essentials of education in a democratic state. Preachers will find this an illuminating volume. It can also be heartily commended to general readers.

The Church and the Sacraments. By W. M. CLOW. (Pilgrim Press, \$2.25.) There is a great difference between the sacramental principle found in the New Testament and the sacerdotal principle of ecclesiastical tradition. Principal Clow takes his stand on the New Testament with which evangelical thought is in harmony. He finds a place for infant baptism in the course of an able historical study on the whole subject of baptism. He accepts the chronology of the Fourth Gospel and argues that the Lord's Supper was instituted by our Lord not at the close of the Passover which was held on Friday but as an independent rite for the perpetual observance of his followers. He expounds the apostolic names for the Supper and traces its changes from the Supper to the Eucharist and to the Mass. This able study sets the whole question in its rightful context and treats these two sacraments as means for the development of spiritual fellowship and not as occasions for division.

The Local Colour of the Bible. By CHARLES W. BUDDEN and the Rev. EDWARD HASTINGS. Vol. II. 1 Kings-Malachi. (Scribners, \$3.) The Oriental world is so radically different to the Occident that without a knowledge of its ideas, customs and habits, much of the Bible is confusing. That difficulty is largely removed in this volume which completes the books of the Old Testament. Historical, geographical, archaeological and economic matters receive primary attention. Food, climate and vineyards, locusts and lions, travel and music, funeral rites and symbolical practices are so explained as to throw light on many hitherto perplexing passages. Such material is not found in the ordinary commentary. For an understanding of the background of the Bible these two volumes are very helpful.

Epochs in Buddhist History. By KENNETH J. SAUNDERS. (University of Chicago Press, \$3.) This sympathetic historical study of Buddhism in all lands where it has become established contains much information obtained at first-hand by interviews with Buddhist priests and by inde-

pendent study of their sacred texts. But like some modern students Doctor Saunders shows a tendency to read Christian sentiments into Buddhist literature and he is not careful to note the radical differences between the two faiths. His plea for cooperation in all idealistic enterprises implies that there is an essential agreement between them. This is not the case and if it were acknowledged it would cut the nerve of Christian missionary work among Buddhists. His renderings of Buddhist psalms make them sound like Christian hymns. This is a disservice to both Christianity and Buddhism and exposes him to the charge of misunderstanding both.

Buddhism and Christianity. A Contrast and a Parallel. By J. ESTLIN CARPENTER. (Doran, \$1.25.) This is a more scholarly exposition than that of Doctor Saunders. The author shows open-mindedness but coincidences are pressed too hard and he assumes a view of Christianity which is not endorsed by the evangelical churches. The fact is he deals with both Christianity and Buddhism from the outside. An abundance of material is here offered, but the author is like a judge who reviews the evidence and refrains from the conclusion.

The Old Testament and After. By CLAUDE G. MONTEFIORE. (Macmillan, \$2.50.) This volume represents the standpoint of liberal Judaism. A long essay on the Old Testament is followed by one on "The Advance of the New Testament" in which the ethical teachings of Jesus are estimated. We cannot accept the idea of the "double morality" of Jesus as though he contemplated an inner and outer circle of discipleship; nor are there any grounds for questioning his universalism. The mysticism of the Fourth Gospel is shown to be deeper than anything in the Psalter. The other essays are on "Rabbinic literature" with apt quotations by way of illustration; "Hellenistic Contributions" with special reference to Philo; "What Liberal Judaism has sought and is seeking to achieve," with emphasis on the thought that Zion and Jerusalem are terms of purely spiritual significance as against Zionists and millennialists who are materialists.

My Book and Heart. By CORRA HARRIS. (Houghton Mifflin, \$3.) The author of "A Circuit Rider's Wife" lifts the veil and tells the story of her experiences in this charming autobiography. Sacrifice and heroism, struggles against odds, successes in unexpected ways, firm faith in the divine guidance, a spirit at once calm and unconquered by adversity, exalts this book to a high level of excellence. As a record of days gone by in the Methodist history of the South, it has unusual value, especially in view of the bright prospects of unification. It is moreover a book of courage and encouragement, to be read by preachers and their wives and their children and also by all classes of people who need the tonic of cheer which it offers in good measure.

The Rise of Christianity. By FREDERICK OWEN NORTON. (University of Chicago Press, \$2.) This historical study of the origin of the Christian religion takes note of all the facts that led to the unique triumph

of the Gospel as a world religion by the early part of the second century. The conditions of the world, the program as it was carried out by the leaders, and the fact that the persecutions did not retard but rather accelerated the progress of Christianity, are set forth in narrative form in a way that makes evident how hard it is to win a victory in the modern world.

None So Blind. By ALBERT PARKER FITCH. (Macmillan, \$2.50.) The American college world is here portrayed with the ability of insight and a sense of the strategy of situations that hold the interest of this story to the end. The scenes are placed in Harvard and Doctor Fitch writes from the inside with an extraordinary knowledge of the ideals and practices of students and teachers not only in that seat of learning but elsewhere. The book has come at a time of changing academic standards and, apart from its sane views, as a story it is well done.

Christ and the Problems of Youth. By JOHN M. VERSTEEG. (Abingdon Press, 75 cents.) A passion for reality born of a passion for Christ and his direct appeal to life in the making marks these straightforward addresses without any pussyfooting. This book should be read by young men and young women who stand on the threshold wondering what they should do to make their life count for the highest and the best.

The Creative Experience. By WILLIAM ADAMS BROWN. (Scribners, \$1.) *The Living Universe.* By L. P. JACKS. (Doran, \$1.) The faith in immortality has experienced a notable revival. The tragedy of these recent years has led people to seek for some assurance not because of a sense of self-importance but because of a deep interest in those they have lost. Proofs of immortality are not satisfactory because the highest truths cannot be spoken. But they can be experienced and embodied in deeds. Doctor Brown points out that the world is constituted to conserve our highest values. Man's creative experience in its individual and social aspects reveal undiscovered possibilities that cannot end in the emptiness of death. Doctor Jacks agrees with Bishop Butler that probability is the guide of life, and he bases his belief in immortality on the doctrines that the universe is alive and not dead and that it expresses a moral order evolving into fuller manifestation and reality. He has no use for the "spectral immortality" of George Elliot's "Choir Invisible." Men are not merely means for the betterment of others but possessors of eternal life and heirs of the immortal God. Both these books have the creative qualities that impart the assurance of immortality and fortify faith in it.

FLASHLIGHTS ON CURRENT LITERATURE

(Some of these books may be reviewed hereafter)

The Wonders of the Kingdom. By G. R. H. SHAFTO. (Doran, \$1.75, net. A study of the miracles of Jesus, rather from the standpoint of divine power than of spiritual value.

The Significance of the Cross. By G. H. MORRISON. (Doran, 85 cents, net.) Outlines of three lectures by this great English preacher—considering the Significance of the Cross for Jesus, for God and for man.

Looking Unto Jesus. By T. MARSHALL MORSEY. (Doran, \$1.25, net.) Fervent evangelical expositions of the many New Testament titles of our Lord.

The Syrians in America. By PHILIP K. HITT. (Doran, \$1, net.) An interesting history of Syrians both in their native country and this land of their adoption.

Sermons on Books of the Bible. By WILLIAM WISTER HAMILTON. (Doran, \$1.75 net.) Pious preaching on the first seventeen books of the Bible—not for scholars but for laymen.

Quest and Query. By MELANTHANE COOVER. (Badger.) Poems in various quests—for truth, beauty, goodness, God, etc. At last the quest finds the Ideal, "In the Heights."

Meditations for the Quiet Hour. By EDWIN WHITTIER CASWELL. (Badger.) Devout reflections about our Master, individuals, home, melody, national subjects, and miscellaneous themes.

The Making and Meaning of the Bible. By GEORGE BARCLAY. (Doran, \$1.75, net.) Modern Biblical research stated in popular terms. Our new Bible is the same Bible as the old, but its values are richer.

Reality and Religion. By SADHU SUNDAR SINGH. (Macmillan.) Mystic Hindu Christian—simple and transparent, yet profound and vast in his spiritual vision. Reason and intuition meet in his meditations.

The Modernist-Fundamentalist Controversy. By WILLIAM HORACE DAY and SHERWOOD EDDY. (Doran, 10 cents.) In thirty pages this valuable pamphlet touches practically every problem in this debate.

Methodism's New Frontier. By JAY S. STOWELL. (The Methodist Book Concern, 75 cents, net.) In popular form the religious race problem of America is presented as entertainingly as in a novel. Help for Home Mission preaching.

The Virgin Birth—Fact or Fiction? Debate between JOHN ROACH STRATON and CHARLES FRANCIS POTTER. *Was Christ both God and Man?* By Same. (Doran, 50 cents, net, each.) The third and fourth in this well-known series of Fundamentalist-Modern Debates. Neither of the two orators is profoundly fundamental or progressively modern.

The Social Survey in Town and Country Areas. By H. N. MORSE. *The St. Louis Church Survey.* By H. PAUL DOUGLASS. *Diagnosing the Rural Church.* By C. LUTHER FRY. (Doran.) Perplexing problems that must be studied and solved. These three treatises are valuable, especially the last, which is both startling and significant.

Religion in the Kindergarten. By BERTHA MARILDA RHODES. *Stories of Shepherd Life.* By ELIZABETH MILLER LOBINGER. (University of Chicago Press.) Courses for Sunday schools or religious day schools, based on Bible, nature, and childhood itself. Worship, work, and play are welded in child life.

How the Early Hebrews Lived and Learned. By EDNA M. BOUSER. (Macmillan, \$2.) Children need the Bible, the Old Testament as well as the New. Here are the stories of 1,500 years told for their training and inspiration.

Home Lessons in Religion. By SAMUEL WELLS STAGG and MARY BOYD STAGG. (The Abingdon Press, \$1.) A manual for mothers, especially for the six and seven-year-old child.

The Road to Christmas. By CLOUGH A. WATERFIELD. (The Abingdon Press, 75 cents, net.) Another trip on the Bethlehem highway with new visions and ideals.

Pictures that Preach. By CHARLES NELSON PACE. (The Abingdon Press, \$1, net.) Art and religion are closely related. Angelo, Raphael, Da Vinci, Watts, and others are preachers as well as painters.

The Nature of Love. By EMMANUEL BERL. (Macmillan, \$2.) A mystical conception of love, based on both biological and psychic explanations. It is a present experience reaching toward a vaster reality.

Friends of Jesus. By LYDIA M. GROVER. (The Abingdon Press, 50 cents, net.) Brief plays for devotional use by young people, based on Old Testament stories.

The Ministry of the Methodist Episcopal Church. By MARGARET BENNETT. (Commission on Life Service.) Read Professor Rall's article in the METHODIST REVIEW, May-June, 1924.

The Race Track Graft. (Detroit News.) A pamphlet of news and editorial reprints revealing that boobies lose to rogues fifteen million dollars a year in race track gambling near Detroit.

Child Welfare in the District of Columbia. By HASTINGS H. HART. (Russell Sage Foundation, \$2.) A scientific study of a vital present problem.

Shall We Know Each Other There? By GEORGE ELLIOTT. (The Author, 25 cents.) A sermon on Heavenly Recognition by the Editor of the METHODIST REVIEW.

The Young Child's Health. By HENRY L. K. SHAW. *Food for Health's Sake.* By LUCY H. GILLET. *Taking Care of Your Heart.* By T. STUART HART. *The Quest for Health.* By JAMES A. TOLEY. *The Human Machine.* By W. H. HOWELL. (Funk and Wagnalls, 30 cents each.) Five additional volumes in the very valuable National Health Series.

Springs in the Desert. By J. H. JOWETT. (Doran, \$1.50, net.) Fifty-eight devotional studies in the Psalms by a great preacher.

My Message to Sunday School Workers. By MARION LAWRENCE. (Doran, \$2, net.) Twenty-five addresses by this distinguished Sunday school leader.

Tarbell's Teacher's Guide to the International Sunday School Lessons for 1925. By MARTHA TARBELL. (Revell.) Probably there is no better lesson handbook.

Nine Months' Course in the Life of Christ. By JAMES H. SNOWDEN. (Macmillan.) An excellent course for Bible classes, prayer meetings, etc.

Our Older Children's Bible. (\$1.50.) *The Little Children's Bible.* (Macmillan, 90 cents.) Beautifully printed and illustrated. Edited by English scholars.

Pen Portraits of the Twelve. By BERNARD C. CLANSEN. (Revell, \$1.50.) Vivid character studies of the apostles.

Sermons for the Times. (Revell, \$1.50.) Thirteen strong sermons by such monarchs of the ministry as Cadman, Fosdick, McConnell, Jefferson, Quayle, and others.

Social Usage in America. By MARGARET WADE. (Crowell, \$2, net.) A breezy book of etiquette by an accomplished mistress of that much neglected art.

Through the Eyes of Youth. (The Abingdon Press, \$1, net.) A record of the stirring things said and done on Industry, Race, War, the Church, etc., at the National Conference of Students at Louisville, Ky.

Young People's Work for Young People. By BLAINE E. KIRKPATRICK. (The Abingdon Press, \$1.) A textbook to aid that Youth Movement which some of us believe may remake the world.

Chinese Fairy Tales. By NORMAN H. PITMAN. (Crowell, \$1.60, net.) Unusual folk tales, good for both young and old.

Heroes of the Sea. By CHELSEA FRASER. (Crowell, \$1.75, net.) Sailors, whalers, marines, and other salt water heroes are pictured here.

Bible Study through Educational Dramatics. By HELEN L. WILLCOX. (The Abingdon Press, \$1.) The Bible is full of dramatic material, helpful to the intellect and inspiring to the heart. This book shows how to use it.

A READING COURSE

The Legacy of the Ancient World. By W. G. DE BURGH, M.A. New York: The Macmillan Company. Price, \$6.

HISTORY is a perplexing and a clarifying study. The perversities of men humiliate and the exhibitions of their high virtues stimulate us. The divisions of history are largely for the purpose of convenience, and the accepted classification as ancient, mediæval and modern is more or less of a mechanical device. No divisions exist in reality, for the order of development has been logical and psychological rather than chronological. The continuity of thought and experience has been relieved by depressions and elevations of testimony, and marked by the appearance of men and movements, that either diverted the forward course or turned the drift toward higher levels.

The oft-quoted saying that "history repeats itself" is a half truth. There is no absolute assurance that even a machine will operate with precision, as there is the contingency of accidents. Man is not a mere mechanism, and there are variable and invariable laws yet to be reckoned with. Bishop Butler's remark still holds good: "We are not competent judges of this scheme from the small parts of it that come within our view in this present life." There has been action and reaction

throughout history, but the swaying to and fro is not that of "cyclical recurrences," as Nietzsche held, but of evolutionary progress, as the Christian view of life maintains. We study history not for the sake of information nor to satisfy an idle curiosity like that of the pedant or the dilettante nor to flatter ourselves that we are superior to the past because of greater material possessions. The prime purpose is to understand the creative impulses and weakening handicaps of the past, to know the secret of its successes and failures, to separate the chaff from the wheat, to initiate constructive policies for the more reliable guidance of life. As Asquith recently said, there is no study like history "better fitted to equip the judgment and to enlarge the imagination, in the growingly complex problems which overcloud the future of the world."

Wisdom neither began with us nor will it end with us. This fact is not appreciated by a generation without perspective because its eyes are glued to the present. Its roots are not in the rich soil of history, but in the shifting sands. It therefore suffers from the delusions of self-conceit. Hence the half-measures and shortsighted panaceas that captivate the unruly and the unwary, whose unwisdom carries the seed of disaster. Take one illustration from the spacious pages of history to prove our indebtedness to the past and our need of perspective and of adequate thought. Three forces have exercised a paramount and abiding influence through the centuries. (1) Faith in the providential overrule of God was the contribution of Palestine. (2) Intellectual passion with insistence on accuracy and culture was the gift of Greece. (3) The stability of law for the development of political and economic life came from Rome. Christianity united all three in a synthetic whole, and at various periods of its history one or other or all three have been conspicuous. From the fifth century, when the Roman Empire broke down, to the end of the Middle Ages, the prevailing type of Christianity was Latin. The revolt against the rigidity of ecclesiastical institutions began with the Renaissance due to the humanism of Greek culture. A further revolt came with the Reformation, occasioned by a return to the Scriptures and the rediscovery of the direct relations of the individual to God. Under the impulse of the religious freedom that ensued and in spite of the dissidence of Dissent, these three influences were at work contemporaneously, for over a century. Corruption and exhaustion again weakened the church, and these were overcome by the Hebraism of the Evangelical Revival, the Latinism of the Anglo-Catholic movement, the Hellenism of the Broad Church party. These three forces are still in evidence, working at cross purposes as they have often previously done. The currents are, however, beginning to flow in a new direction and we are justified in looking for a synthesis of the good, the true, and the beautiful, in what might be called an Evangelical Catholicism.

Professor de Burgh offers the sort of guidance we need for an understanding of the past, which will inspire us to larger issues that demand serious attention. The fact of continuity amid ceaseless change is no doubt difficult to unravel. It is exceptionally well done in this volume by a process of selection of those features which were distinctive of the

genius of Israel, Greece, and Rome, and which left their impress upon later ages. Such a discussion implicitly requires a reference to the legacy of culture received from the nations dwelling on the Nile and the Euphrates and in Crete. The survey does not include a discussion of the Oriental world, of India and China, because these nations with their multitudinous religions and traditions, were practically closed to the Occidental world covered in this survey. The brief contacts during the conquests of Alexander left Hellenic influences upon India rather than the reverse. It is well to be reminded that, "ideas are forces terrible in their power to sway multitudes for weal or bane." This volume may therefore be regarded as a record of history and a philosophy of history, in the sense that events are both narrated and interpreted. A larger setting is given to every situation because it is placed in the context of its immediate and distant environment.

Bishop Stubbs once wrote: "From the study of history the church has everything to gain; from the critical examination of every existing movement, from the cultivation of a critical habit in every thinking being, the ministers of religion have nothing to fear, everything to hope." The preacher more than any other of our Christian leaders is called upon to build the community and the nation on substantial foundations. Many present-day movements have a remote ancestry. A knowledge of how these erratic or rational manifestations affected former days will qualify him to meet these ancient foes or friends in their modern guises. Professor de Burgh furnishes a "guide to the best thought of antiquity on man and his relations to the world and to God." It will give the preacher a liberal education, helping him to understand and work for the type of Christian progress that leads to a more inclusive freedom.

The historical antecedents of Israel, Greece, and Rome are reviewed in the chapter on "The Early Civilizations of the East." In passing, the student of the Old Testament will here find much to edify him. Note what is said of the successive catastrophes that overtook every one of these nations. There was a logical sequence of "conquest, organization, stationary maintenance of power, decadence and fall" (p. 34). What light does this fact throw on modern nations? The chapter on "The Religion of Israel" is one of the best summaries found anywhere. The psychological characterizations of the prophets, the inherent limitations of Hebrew religion, the failure of this people to discharge their mission in the spiritual education of mankind, and the circumstances under which it gave birth to Christianity are well expounded. Note the difference between the logic of the intellect and the inward logic of the conscience. The prophets had more of the latter than the former, hence they saw truths in their isolation, but did not know truth as a whole. This explains their failure to impart their spiritual vision to the West and how Christianity succeeded only after it was Hellenized. What bearing does this have on our conceptions and interpretations of religion?

The Greek genius showed the logic of the intellect in exquisite forms. The poetic utterances of Homer and Pindar, the philosophy of Socrates, Plato, and Aristotle, the artistic creations like the Parthenon and the

statue of Athene by Phidias in the age of Pericles, the tragedies of Æschylus, Sophocles, and Euripides, the comedies of Aristophanes, the histories of Herodotus and Thucydides, were all informed by the scientific spirit. "No race has ever grasped with so clear an insight, and defined with such precision, the truths of life and knowledge" (p. 108). This claim is further substantiated in the chapter on "The Greatness of Athens," followed by another on "Græco-Macedonian Culture," in which due recognition is given to the philosophical guidance of Aristotle in a distracted age.

The Hellenic civilization was carried forward by the world empire of Rome. Three chapters, equally pregnant, are devoted to the rise and growth of the Roman republic, to the institution and expansion of the Roman Empire, and to its eventual decline and fall. The establishment of the imperial system which displaced the republic brought untold benefits to the silent millions (p. 261). Study carefully the causes of the fall, first of the republic and then of the empire. Consider then whether these causes are not operative to-day among all nations. It is also worth inquiring, in view of this testimony, whether a democratic type of government is the best for every nation. This is not a purely academic question. It is of the greatest practical import when nations are in the crucible and when the church is seeking ways of adjustment and advance.

The chapter on "Christianity" is equally excellent in its succinct survey of the chief issues. We agree that "It was neither the church nor dogma but the overpowering impression of Christ's personality that in the space of two hundred and fifty years gained for the Christian gospel the allegiance of the Mediterranean world" (p. 265). Little space is given to the personality and teaching of Jesus Christ, but enough is said in this chapter and in other parts of the book to justify this claim. Here we have an admirable introduction to church history, which unfortunately has too largely been a barren study of documents and dogmas, of councils and controversies, without much reference to political, economic, and social interests. Temporal facts are "not an irrelevant encumbrance to the spiritual life." "A Christianity cut adrift from the course of history is no longer a gospel of salvation to all mankind; it has become the preserve of the enlightened few. The world cannot be redeemed by an abstraction" (p. 433).

The chapter on "The Legacy in the Middle Age" is an interpretative narration of the period between 1100 and 1400, which was under the threefold influences of scholasticism, ecclesiasticism, and mysticism. It is worth recalling that Newman and the early leaders of the Oxford Movement were controlled not by the Primitive Church but the Mediæval Church. In a recent book, *Modernism and Orthodoxy*, Dr. R. S. Moxon argues for the Vincentian Canon of the fifth century, which maintained that the only test of truth and freedom from error is to hold that which has been believed everywhere, always, and by all. Is this not a virtual recall to the standards of the past at the expense of the present? Is it not a fatuous attempt to crush the spirit of legitimate research, which is

the privilege and duty of Protestantism, as against the *semper eadem* theory of Roman dogma? Even Aquinas stood for "independence of tradition and freedom of inquiry," and insisted that "the court of conscience" is the final arbiter. His work and that of Dante, Marsilius, and Erasmus are well appraised.

The concluding chapter "On Progress and on the Living Interest of Ancient Civilization" offers an adequate philosophy of history. There has been "no unbroken advance or retrogression," but "epochs of so-called decadence are in truth epochs of transition from an old to a new life." How does this fact apply to the present day? The naïve optimism of the Victorians was due to their defective criterion of progress. It was utilitarian rather than ethical without sufficiently realizing that economic happiness is not a guarantee of purity and peace. Truly, "to be better off is not to be better." Is not our sinister pessimism due to the same defect? It is fullness of life that we need and this is found in Christianity which is a fusion of Hebraism, Hellenism, and Latinism, not as an abstract principle, but as a historical reality in Jesus Christ our Lord and Redeemer. It alone gives the complete answer to the perennial problems of God, freedom, and immortality. Its balanced view of individuality conserves the rights of the individual and of society. Its belief in a purposive progress is grounded on faith and reason, both of which furnish "a discipline in repressing personal inclination in the service of truth." Our pressing need is to combine the self-expression of the Greeks and the self-control under authority of the Romans with the self-sacrifice of Christianity. The extent to which we solve this problem will make possible the realization of a new heavens and a new earth, wherein dwelleth righteousness.

SIDE READING

Progress in Religion to the Christian Era. By T. R. GLOVER. (Doran, \$2). This survey of the ancient world shows how far religion had progressed before Christianity and how well it found completion in Jesus Christ.

Authority and Freedom. By A. E. J. RAWLINSON. (Longmans, Green, \$2.50.) One of the best discussions of ecclesiastical authority, the reactions of freedom against it and the values of the authority of revelation. After pointing out the shortcomings and merits of sacramental and institutional religion, he offers a discerning reconstruction of a possible Evangelical Catholicism.

The excellent footnotes and bibliographical appendix in Professor de Burgh's volume furnish many references to literature on the subject.

For further information about books on subjects of interest to preachers, address this department, *Reading Course*, care of the METHODIST REVIEW, 150 Fifth Avenue, New York City.

OSCAR L. JOSEPH.

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The second defect is that the system is not based on the principle of equality. The rate of tax is not the same for all the property in the same district, and the same rate is not levied on all the property in the same district. This is a serious defect, and it is one of the main reasons why the system is not popular. The third defect is that the system is not based on the principle of justice. The rate of tax is not the same for all the property in the same district, and the same rate is not levied on all the property in the same district. This is a serious defect, and it is one of the main reasons why the system is not popular.

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